رموز المتشابهات

Hints on Similarities

BY

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Foreword

Anyone who has knowledge of Deen knows what a rewarding and virtuous act it is to memorise the Noble Qur'aan, not only for the Hafiz but for his parents as well.

Rasulullaah ρ is reported to have said: "The parent of a Hafiz will be made to wear (such) a crown, the brilliance of which will outshine and excel that of even the sun". When this is in store for the parents, one can imagine what will be in store for the Hafiz. Rasulullaah ρ has mentioned in another Hadith that it will be said to the Hafiz (on the Day of Judgement) "Go on reciting the Qur'aan and continue ascending the stages of paradise, your final abode will be where you reach at the time of the last Aayah (verse) of your recitation". Such are the blessings for the Hafiz and his parents. But this is not all. A Hafiz will be honoured to intercede on behalf of ten of his family members (who are destined to go to Jahannam). The virtues of a Hafiz are therefore many and great.

The Qur'aan also has another special feature. Memorising it is simple and forgetting it is not difficult. While children of young age commit the entire Qur'aan to memory, yet after completing it, when a Hafiz tends to neglect (the recitation of) the Qur'aan, then in a short space of time one forgets the Qur'aan. To memorise it again becomes very difficult.

In another Hadith Rasulullaah ρ is reported to have said, 'A Hafiz should be careful about the Qur'aan. I swear by Him in Whose hands is my life, that the Qur'aan escapes from the hearts more rapidly than do camels from their strings' *[Muslim]*. Therefore, the Huffaadh should deem it necessary to recite the Qur'aan daily.

It is the bounty of Allaah Ta'aala that even in today's corrupt environment, not only young boys have the desire to memorise the Qur'aan, but even girls have shown a keen interest to do so.

It is common amongst the Huffaadh that despite making an effort in memorising the Qur'aan, they still get confused with the Mutashaabihaat [similar Aayahs). The reason being that many words and verses of the Qur'aan are linked to one another and also that the Qur'aan describes one topic in various different ways. At times the exact verses are repeated. When this happens it is very likely that one gets confused whilst learning and this makes one despondent of completing the Qur'aan.

Allaah Ta'aala has blessed man with two capabilities; one of understanding and the other of memorising. If, whilst memorising the Qur'aan, both of these capabilities are utilised, there is hope that one will benefit. This compilation of Qaari Bandah llaahi took many years of effort and hard work, which is actually the first of its kind. This is a stepping stone for children especially. Generally, a child may repeat an Aayah over and over again, and he may still be confused with the Mutashaabihaat. If together with learning repeatedly, he also understands that one verse is linked to another (verse), this will benefit him greatly in memorising the Qur'aan.

One cannot claim that it will be a necessity for every child because there are many such children who are blessed with a very good memory. However, one cannot also profess that there is no need for it. This compilation was presented to many of the author's companions and thereafter it was approved (and sanctioned). One should bear in mind (that the compilation is not a comprehensive one which includes all the Mutashaabihaat because the difficulties experienced by many differ. If one contemplates and understands this compilation, it will not only assist one with the Mutashaabihaat included here but it will prove beneficial to terminate and solve other difficulties as well. My respected father spent many years compiling this book despite his many other responsibilities.

In conclusion I wish to add that for explaining the various Mutashaabihaat many verses have been abridged. May Allaah Ta'aala accept this effort and make this a means of elevating the stages of my father. I wish to express my gratitude to my close associates, especially Hajee Sa’eed Ghorawaja for assisting in this compilation. May Allaah Ta'aala reward and bless him abundantly.

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Shabe Qadr, 27 Ramadhaan 1399 Hijri

Introduction

It is Allaah's great special favour and bounty that He has blessed us with the wealth of memorising the Qur'aan. He has also granted us the ability to differentiate between the various Mutashaabihaat. This makes it easy for us to retain the noble Qur'aan. It is my personal experience that if a Hafiz repeatedly recites those verses which are confusing because of its similarities, he will master the Qur'aan. Allaah Ta'aala has blessed us in an appropriate pattern for understanding the different Mutashaabihaat. For example:

The letters of the Mutashaabihaat are arranged alphabetically.
A Mutashaabihaat has a similarity with another letter in the same chapter or verse, or
A Mutashaabihaat harkat (diacritical mark i.e *Fatha*, *Dhamma*, *Kasrah*) is similar with a harkat in another chapter or verse.

It is evident that if this guide is adopted both by the Ustaadh and student then Inshaa Allaah, Allaah will bestow (upon) them the ability of understanding other Mutashaabihaat. Furthermore, this system has already been approved by thousands of Huffaadh (by the grace and mercy of Allaah). On one occasion, I happened to travel to Rander where I had the opportunity of meeting Mufti Abdur Raheem Lajpuri (Author of Fataawaa Raheemiyyah), who on hearing of this compilation was very pleased and insisted that I publish this book. I was also given an opportunity to address students of Jamiah Husayniyya after which Moulana Islaamul Haq Sahib (Ustaadh of Hadith) also expressed his desire that this book be published. It is because of the encouragement (and the Grace of Allaah Ta'aala) of these two Hadharaat and many other elders that this book was published. May Allaah Ta'aala accept this kitaab and grant the Huffaadh maximum benefit.

In conclusion I wish to mention a few important points:

1. The examples which I have presented in understanding the Mutashaabihaat are according to my perception. However, if anyone finds a simpler method (of understanding the Mutashaabihaat), he may adopt his method.

2. Everyone experiences difficulties in different verses. Therefore, if one could memorise the verses paired off, he should do so and then the remaining verses should be memorised.

3. Huffaadh and Asaatizah should allocate some time daily in explaining (and teaching) the students the various Mutashaabihaat. This will prove to be very beneficial.

4. This kitaab has been prepared by taking the Hifz students into consideration. Many are unaware of the Arabic language and (its terminology) and many do not even understand Arabic. Therefore, it has been simplified. Otherwise, the Arabs and the Ulema could have established excellent methods which are in accordance with their liking. Nevertheless, I have included different examples according to my perception but this does not mean that the Huffaadh could master the Qur'aan by this system only. Rather it is a stepping stone in the memorising. If this system is introduced from the very beginning, the question of confusion will be removed, rather it will assist the Huffaadh in eradicating further difficulties. My son Moulana Muhammad Ayyoob Surti Sahib (Ustaadh of Daarul Uloom Chapi in Gujarat) and my son-in-law, Moulana Aabid Samrodi Sahib (Ustaadh - Jamiah Islaamiyyah in Dhabel) were instrumental in compiling this kitaab. I am also very grateful to the people of Ataaulaah who assisted in printing this kitaab, especially Hajee Sa'eed Ghorawala who encouraged others to purchase this kitaab and donate them to Madaaris, May Allaah Ta'aala grant all those who assisted an abundance in their livelihood.

A last request to those who study this kitaab is that they should amend any errors and inform us also so that we can rectify them in our future editions. Also those who become aware of something beneficial in this regard should enlighten us, after which we will add it to future editions if we deem it useful.

O Allaah! Accept this kitaab and grant the Huffaadh benefit from it and make this a means of forgiveness for me, my parents and all those who assisted. Aameen

Qaari Banda Ilaahi

بسم الله الرحمن الرحيم

The Sequence of Aayaat According to the Order of the Arabic Alphabet

الم * ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ * الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ * والَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالآخِرَةِ هُمْ يُوقِنُونَ * أُوْلَـئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ *

{Surah Baqarah, verses 1-5}

This is the beginning of the Noble Qur'aan. While a Hafiz generally does not get confused with these verses, we are beginning with them to gain blessings from them.

There is a Mutashaabihaat that appears in the words الَّذِينَ and والَّذِينَ . While الَّذِينَ begins with an ا , والَّذِينَ begins with a و . Alphabetically, the ا appears before the و . Therefore, الَّذِينَ comes before والَّذِينَ .

The second Mutashaabihaat is that **بِالْغَيْبِ** appears after the first **يُؤْمِنُونَ** while **بِمَا أُنزِلَ** appears after the second **يُؤْمِنُونَ** . If you ponder, you will note that in **بِالْغَيْبِ** , a ل is recited after the ب , while in **بِمَا أُنزِلَ** , it is a م that is recited after the ب . Because ل appears before م in the Arabic alphabet, the word **بِالْغَيْبِ** appears before the word **بِمَا أُنزِلَ** .

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صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لاَ يَرْجِعُونَ {Surah Baqarah, verse 18}

صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لاَ يَعْقِلُون {Surah Baqarah, verse 171}

Here the Mutashaabihaat lies in the words **لاَ يَرْجِعُونَ** and **لاَ يَعْقِلُون** . While in the word **لاَ يَرْجِعُونَ** , a ر appears after the ي , it is a ع that appears after the ي in the word **لاَ يَعْقِلُون** . Since the letter ر appears before the letter ع in the Arabic alphabet, the word **لاَ يَرْجِعُونَ** appears before the word **لاَ يَعْقِلُون** .
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فَإِن لَّمْ تَفْعَلُواْ وَلَن تَفْعَلُواْ **فَاتَّقُواْ** النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ {Surah Baqarah, verse 24}

وَاتَّقُواْ النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ {Surah Aal Imraan, verse 131}

The Mutashaabihaat in this verse lies in the words فَاتَّقُواْ and وَاتَّقُواْ . Since فَاتَّقُواْ begins with the letter ف and وَاتَّقُواْ begins with the letter و , فَاتَّقُواْ appears before وَاتَّقُواْ because the letter ف appears before the letter و in the Arabic alphabet. The first verse is also longer than the second.

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فَأَمَّا الَّذِينَ **آمَنُواْ** **فَيَعْلَمُونَ** أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ {Surah Baqarah, verse 26}

وَأَمَّا الَّذِينَ **كَفَرُواْ** **فَيَقُولُونَ** مَاذَا أَرَادَ اللَّهُ بِهَـذَا مَثَلاً {Surah Baqarah, verse 26}

There are two similarities in this verse:

1. آمَنُواْ begins with an ا while كَفَرُوا begins with a ك . ا appears before ك in the alphabet.
2. After the ي in the word فَيَعْلَمُونَ , an ع appears while after the ي in the word فَيَقُولُونَ , a ق appears. The letter ع appears before the letter ق in the alphabet.

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الَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ مِن بَعْدِ مِيثَاقِهِ {Surah Baqarah, verse 27}

وَالَّذِينَ يَنقُضُونَ عَهْدَ اللّهِ مِن بَعْدِ مِيثَاقِهِ {Surah Ra'd, verse 25}
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الَّذِينَ in the first verse begins with an ا while وَالَّذِينَ in the second verse begins with a و . ا precedes و in the alphabet.

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فَأَخَذَتْكُمُ الصَّاعِقَةُ	{Surah Baqarah, verse 55}
فَأَخَذَتْهُمُ الصَّاعِقَةُ	{Surah Nisaa, verse 153}
فَأَخَذَتْهُمُ الرَّجْفَةُ	{Surah A'raaf, verse 78}
فَأَخَذَتْهُمُ الرَّجْفَةُ	{Surah A'raaf, verse 91}
فَأَخَذَتْهُمُ الصَّيْحَةُ	{Surah Hijr, verse 73}
فَأَخَذَتْهُمُ الصَّيْحَةُ	{Surah Hijr, verse 83}
فَأَخَذَتْهُمُ الصَّيْحَةُ	{Surah Mu'minoon, verse 41}
فَأَخَذَتْهُمُ الرَّجْفَةُ	{Surah A'raaf, verse 155}
فَأَخَذَتْهُمُ الصَّاعِقَةُ	{Surah HaaMeem Sajdah, verse 17} {Surah Dhaariyaat, verse 44}

While the first verse contains the word فَأَخَذَتْكُمُ with the letter ك , the others have the word فَأَخَذَتْهُمُ, with a ه. The ك appears before the ه in the Arabic alphabet and the word with the ك will therefore come first.

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وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ	{Surah Baqarah, verse 57} {Surah A'raaf, verse 160}

وَظَلَّلْنَا <u>عَلَيْهِمُ</u> الْغَمَامَ

As in the above examples, the first verse contains the word عَلَيْكُمُ with the letter ك , while the other has the word عَلَيْهِمُ, with a ه. The ك appears before the ه in the Arabic alphabet, so the word with the ك will therefore come first.

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وَإِذْ قُلْنَا ادْخُلُواْ هَـذِهِ الْقَرْيَةَ <u>فَكُلُواْ</u> مِنْـهَا	{Surah Baqarah, verse 58}
وَإِذْ قِيلَ لَـهُمُ اسْكُنُواْ هَـذِهِ الْقَرْيَةَ <u>وَكُلُواْ</u> مِنْـهَا	{Surah A'raaf, verse 161}

In the above example, the first verse contains the word فَكُلُواْ with the letter ف , while the other has the word وَكُلُواْ, with a و. The ف appears before the و in the Arabic alphabet, so the word with the ف will therefore come first.

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وَلَقَدْ <u>جَاءكُم</u> مُّوسَى بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ	{Surah Baqarah, verse 92}
وَلَقَدْ <u>جَاءهُم</u> مُّوسَى بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ	{Surah Ankaboot, verse 39}

There are 2 similarities in the above verses:

(1) The first verse contains the word **جَاءكُم** with the letter ك , while the other has the word **جَاءهُم**, with a ه. The ك appears before the ه in the Arabic alphabet, so the word with the ك will come first.

(2) The first verse contains the words **ثُمَّ اتَّخَذْتُمُ**, beginning with the letter ث , while the second verse has the words **فَاسْتَكْبَرُوا**, beginning with the letter ف. The ث appears before the ف in the Arabic alphabet, so the word with the ث will come first.

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الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلاَوَتِهِ {Surah Baqarah, verse 121}

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءهُمْ وَإِنَّ فَرِيقاً مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ {Surah Baqarah, verse 146}

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءهُمُ الَّذِينَ خَسِرُواْ أَنفُسَهُمْ فَهُمْ لاَ يُؤْمِنُونَ {Surah An'aam, verse 20}

There are similarities in all three verses. In the first verse, the word **يَتْلُونَهُ** appears after **الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ** , while the word **يَعْرِفُونَهُ** appears after it in the second and third verses. In the word **يَتْلُونَهُ** , the letter ت appears after the letter ي , while in the word **يَعْرِفُونَهُ**, it is the letter ع which appears after the letter ي . Since the letter ت appears before the ع in the Arabic alphabet, the word **يَتْلُونَهُ** will come first.

In the second two verses, the similarity occurs after the word **أَبْنَاءهُمُ** . In the first of the two verses, the word **أَبْنَاءهُمُ** is followed by **وَإِنَّ فَرِيقاً** , which may be linked to the letter ق of the word **سيقول** (which starts off the 2nd Para in which the verse is found). The second of the two verses in which **الَّذِينَ خَسِرُواْ** follows the word **أَبْنَاءهُمُ** is found in the 7th Para and
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the 2nd Para is, naturally, after the 7th. Therefore, the verse with **وَإِنَّ فَرِيقاً** will precede the verse with **الَّذِينَ خَسِرُواْ**.

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أن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ	{Surah Baqarah, verse 125}
وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ	{Surah Hajj, verse 26}

After the word **لِلطَّائِفِينَ**, the first verse contains the word **الْعَاكِفِينَ** with the letter ع , while the second verse has the word **الْقَائِمِينْ**, with a ق. The ع appears before the ق in the Arabic alphabet, so the word with the ع will therefore come first.

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وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَىَ شَيْءٍ	{Surah Baqarah, verse 113}
وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاء اللّهِ	{Surah Maa'idah, verse 18}
وَقَالَتِ الْيَهُودُ يَدُ اللّهِ مَغْلُولَةٌ	{Surah Maa'idah, verse 64}

After the word **الْيَهُودُ**, the first verse contains the word **لَيْسَتِ** with the letter ل , the second verse has the word **وَالنَّصَارَى**, with the letter و, while the third verse has the words **يَدُ اللّهِ** with the letter ي. The ل appears before the و in the Arabic alphabet and the letter ي appears afterwards, so the word with the ل will therefore come first, followed by the word with the letter و and then the letter ي.

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رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولاً مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أنتَ العَزِيزُ الحَكِيمُ

{Surah Baqarah, verse 129}

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولاً مِّنكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُواْ تَعْلَمُونَ

{Surah Baqarah, verse 151}

لَقَدْ مَنَّ اللّهُ عَلَى الْمُؤمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولاً مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُواْ مِن قَبْلُ لَفِي ضَلالٍ مُّبِينٍ

{Surah Aal Imraan, verse 164}

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

{Surah Jumu'ah, verse 2}

These four verses are often confused with each other. Take note of the following:

- The first verse starts with the word رَبَّنَا with the letter ر , the second verse starts with the word كَمَا with the letter ك, the third verse starts with the word لَقَدْ with the letter ل and the fourth verse starts with the word هُوَ with the letter ه. These letters appear in this respective sequence in the Arabic alphabet.

- Furthermore, the word آيَاتِكَ in the first verse contains the letter ك , the word آيَاتِنَا in the second verse contains the letter ن and the word آيَاتِهِ in the third and fourth verses contain the letter ه . These three letters also appear in this respective sequence in the Arabic alphabet.

- In addition to this, one may link the letter ز in the word يُزَكِّيهِمْ in the first verse to the ending of the verse, which is الْعَزِيزُ الحَكِيمُ since it is only in this verse that the word يُزَكِّيهِمْ appears after the word يُعَلِّمُهُمُ . In the other verses, the words يُزَكِّيهِمْ and يُزَكِّيكُمْ appear after the words يُعَلِّمُهُمُ and يُعَلِّمُكُمُ .

- After the word رَسُولاً in the third verse, there appears the phrase مِنْ أَنفُسِهِمْ , whereas the other verses contain the words مِّنْهُمْ and مِّنكُمْ. To remember this, note that the letter ن appears twice in the phrase مِّنْ أَنفُسِهِمْ , which is akin to the ن that appears at the beginning of the verse in the word مَنَّ الله .

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فَلاَ تَمُوتُنَّ إَلاَّ وَأَنتُم مُّسْلِمُونَ	{Surah Baqarah, verse 132}
وَلاَ تَمُوتُنَّ إِلاَّ وَأَنتُم مُّسْلِمُونَ	{Surah Aal Imraan, verse 102}

The first verse begins with the letter ف , while the second begins with the letter و. The ف appears before the و in the Arabic alphabet, so the verse with the ف will therefore come first.

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وَلأُتِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ	{Surah Baqarah, verse 150}
وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ	{Surah Maa'idah, verse 6}

The first verse contains the word لأُتِمَّ with the letter ا , while the second verse has the word وَلِيُتِمَّ, with a ي. The ا appears before the ي in the Arabic alphabet, so the verse with the word لأُتِمَّ will come first.

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إِنَّ اللّهَ مَعَ الصَّابِرِينَ	{Surah Baqarah, verse 153}
وَاللّهُ مَعَ الصَّابِرِينَ	{Surah Baqarah, verse 249}

The first verse contains the word إِنَّ with the letter ا , while the second verse has the word وَاللّهُ, with a و. The ا appears before the و in the Arabic alphabet, so the verse with the words إِنَّ اللّهَ will come first.

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وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللّهُ قَالُواْ بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءنَا	{Surah Baqarah, verse 170}
وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءنَا	{Surah Luqmaan, verse 21}

The similarity lies in the words أَلْفَيْنَا and وَجَدْنَا . While the word أَلْفَيْنَا starts with the letter ا , the word وَجَدْنَا starts with the letter و . The ا appears before the و in the Arabic alphabet, so the word أَلْفَيْنَا will come first.

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فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ	{Surah Baqarah, verse 184}
فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللّهُ بِكُمُ الْيُسْرَ	{Surah Baqarah, verse 185}
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Both these verses appear in the same Ruku. After the words أَيَّامٍ أُخَرُ, the first verse contains the word وَعَلَى with the letter و , while the second verse has the words يُرِيدُ اللّهُ with the letter ي. The و appears before the ي in the Arabic alphabet so the verse with وَعَلَى الَّذِين will come first, followed by the verse with يُرِيدُ اللّهُ .

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وَأنزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ	{Surah Baqarah, verse 213}
وَأنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ	{Surah Hadeed, verse 25}

After the word الْكِتَابَ, the first verse contains the word بِالْحَقِّ with the letter ب , while the second verse has the words وَالْمِيزَانَ with the letter و. The ب appears before the و in the Arabic alphabet so the verse with بِالْحَقِّ will come first, followed by the verse with وَالْمِيزَانَ . The same applies with the words لِيَحْكُمَ and لِيَقُومَ (the letter ح appears before the letter ق in the Arabic alphabet).

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وَاشْكُرُواْ لِلّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ	{Surah Baqarah, verse 172}
وَاشْكُرُواْ نِعْمَتَ اللّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ	{Surah Nahl, verse 114}

After the word وَاشْكُرُواْ, the first verse contains the word لِلّهِ with the letter ل , while the second verse has the word نِعْمَتَ with the letter ن. The ل appears before the ن in the Arabic alphabet so the verse with لِلّهِ will come first, followed by the verse with نِعْمَتَ اللّهِ .

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وَاللّهُ بِمَا تَعْمَلُونَ بَصِيرٌ	{Surah Baqarah, verse 265}
وَاللّهُ بِمَا تَعْمَلُونَ خَبِيرٌ	{Surah Baqarah, verse 271}
وَاللّهُ بِمَا تَعْمَلُونَ عَلِيمٌ	{Surah Baqarah, verse 283}

All these verses appear in the third Para. The first verse contains the word بَصِيرٌ, starting with the letter ب , the second verse has the word خَبِيرٌ, starting with the letter خ, while the third verse contains the word عَلِيمٌ, starting with the letter ع. The ب appears before the خ in the Arabic alphabet and is later followed by the letter ع so it is in this sequence that they will appear.

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أَلَمْ تَرَ إِلَى الَّذِينَ أُوْتُواْ نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللّهِ لِيَحْكُمَ بَيْنَهُم	{Surah Aal Imraan, verse 23}
أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُواْ نَصِيبًا مِّنَ الْكِتَابِ يَشْتَرُونَ الضَّلاَلَةَ وَيُرِيدُونَ أَن تَضِلُّواْ السَّبِيلَ	{Surah Nisaa, verse 44}
أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُواْ نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ	{Surah Nisaa, verse 51}

After the words نَصِيبًا مِّنَ الْكِتَابِ, the words يُدْعَوْنَ , يَشْتَرُونَ and يُؤْمِنُونَ appear in the three verses. In the word يُدْعَوْنَ , the letter د appears after the letter ي , in the word يَشْتَرُونَ , the letter ش appears after the letter ي and in the word يُؤْمِنُونَ , the letter ء appears after the letter ي . These are all in alphabetical order.

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مَّن يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُن لَّهُ نَصِيبٌ مِّنْهَا	{Surah Nisaa, verse 85}
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وَمَن يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُن لَّهُ كِفْلٌ مِّنْهَا	{Surah Nisaa, verse 85}

The word حَسَنَةً starts with the letter ح, while the word سَيِّئَةً starts with the letter س and the letter ح appears before the س in the Arabic alphabet.

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وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا	{Surah Nisaa, verse 93}
وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا	{Surah Ahzaab, verse 57}

The word عَظِيمًا starts with the letter ع, while the word مُّهِينًا starts with the letter م and the letter ع appears before the م in the Arabic alphabet.

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إِنَّ اللّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا * لاَّ يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ	{Surah Nisaa, verse 94}
فَإِنَّ اللّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا * وَلَن تَسْتَطِيعُواْ	{Surah Nisaa, verse 128}
فَإِنَّ اللّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا * يَا أَيُّهَا الَّذِينَ آمَنُواْ	{Surah Nisaa, verse 135}

These verses all appear in the same Para. In the first verse, the word خَبِيرًا is followed by the word لا, starting with the letter ل , in the second verse it is followed by the word وَلَن, starting with the letter و, while هی the third verse it is followed by the word يَا أَيُّهَا, starting with the letter ي. The ل appears before the و in the Arabic alphabet and is later followed by the letter ي , so it is in this sequence that they will appear.

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فَلاَ تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ	{Surah Maa'idah, verse 26}
فَلاَ تَأْسَ عَلَى الْقَوْمِ الْكَافِرِين	{Surah Maa'idah, verse 68}

The word الْفَاسِقِينَ starts with the letter ف, while the word الْكَافِرِين starts with the letter ك and the letter ف appears before the ك in the Arabic alphabet. They therefore follow in alphabetical sequence.

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أَرْسَلْنَا السَّمَاء عَلَيْهِم مِّدْرَارًا وَجَعَلْنَا الأَنْهَارَ تَجْرِي	{Surah An'aam, verse 6}
يُرْسِلِ السَّمَاء عَلَيْكُم مِّدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ	{Surah Hood, verse 52}
يُرْسِلِ السَّمَاء عَلَيْكُم مِّدْرَارًا * وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ	{Surah Nooh, verse 11}

After omitting the letters و and ي before the underlined words, one will notice that the word جَعَلْنَا starts with the letter ج, the word يَزِدْكُمْ starts with the letter ز and the word يُمْدِدْكُمْ starts with the letter م. These letters follow in alphabetical sequence.

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حَتَّىَ إِذَا جَاء أَحَدَكُمُ الْمَوْتُ	{Surah An'aam, verse 61}
حَتَّى إِذَا جَاء أَحَدَهُمُ الْمَوْتُ	{Surah Mu'minoon, verse 99}

In the Arabic alphabet, the letter ك in the word أَحَدَكُمُ appears before the letter ه in the word أَحَدَهُمُ and will therefore come first.
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أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَى مِنَ اللّهِ وَرِضْوَانٍ	{Surah Taubah, verse 109}
أَم مَّنْ أَسَّسَ بُنْيَانَهُ عَلَىَ شَفَا جُرُفٍ هَارٍ	{Surah Taubah, verse 109}

In the Arabic alphabet, the letter ت at the beginning of the word تَقْوَى appears before the letter ش at the beginning of the word شَفَا and will therefore come first.

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وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ	{Surah Yunus, verse 72}
وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِين	{Surah Yunus, verse 104}

In the Arabic alphabet, the letter س in the word الْمُسْلِمِينَ appears before the letter ء in the word الْمُؤْمِنِين and will therefore come first.

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فَاتَّقُواْ اللّهَ وَلاَ تُخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنكُمْ رَجُلٌ رَّشِيدٌ	{Surah Hood, verse 78}
إِنَّ هَؤُلاء ضَيْفِي فَلاَ تَفْضَحُونِ * وَاتَّقُوا اللَّهَ وَلاَ تُخْزُونِ * قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ	{Surah Hijr, verse 69}

In the Arabic alphabet, the letter ف at the beginning of the word فَاتَّقُواْ appears before the letter و at the beginning of the word وَاتَّقُوا. Furthermore, when looking at the words after تُخْزُونِ , notice that the letter ف starting the words فِي ضَيْفِي appears before the letter ق at the beginning of the word قَالُوا . The alphabetical sequence will therefore be followed.
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أُوْلَـئِكَ لَهُمْ سُوءُ الْحِسَابِ	{Surah Ra'd, verse 18}
أُوْلَئِكَ لَهُمْ عُقْبَى الدَّارِ	{Surah Ra'd, verse 22}
أُوْلَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ	{Surah Ra'd, verse 25}

The similarities in the above three verses appear after the word **لَهُمْ** . The first verse contains the word **سُوءُ** with the letter س , the second verse has the word **عُقْبَى**, with the letter ع, while the third verse has the word **اللَّعْنَةُ** with the letter ل. The س appears before the ع in the Arabic alphabet and the letter ل appears afterwards, so the word **سُوءُ**will therefore come first, followed by the word **عُقْبَى** and then the word **اللَّعْنَةُ.**

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وَإِن تَعُدُّواْ نِعْمَتَ اللّهِ لاَ تُحْصُوهَا إِنَّ الإِنسَانَ لَظَلُومٌ كَفَّارٌ	{Surah Ibraheem, verse 34} .
وَإِن تَعُدُّواْ نِعْمَةَ اللّهِ لاَ تُحْصُوهَا إِنَّ اللّهَ لَغَفُورٌ رَّحِيم	{Surah Nahl verse 18}

In the Arabic alphabet, the letter ا in the word **الإِنسَانَ** (after the ال) appears before the letter ل in the word **اللّهَ** and will therefore come first.

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وَلَوْ يُؤَاخِذُ اللّهُ النَّاسَ <u>بِظُلْمِهِم</u> مَّا تَرَكَ عَلَيْهَا مِن دَآبَّةٍ	{Surah Nahl, verse 61} .
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وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِن دَابَّةٍ	{Surah Faatir, verse 45}

In the Arabic alphabet, the letter ظ in the word بِظُلْمِهِم (after the ب) appears before the letter م in the word بِمَا كَسَبُوا and will therefore come first.

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وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُواْ يَعْمَلُونَ	{Surah Nahl, verse 97} .
وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ	{Surah Ankaboot, verse 7}
وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ	{Surah HaaMeem Sajdah, verse 27} .

After the letter ا in the underlined word of the first verse (أَجْرَهُم), there appears the letter ج, in the second verse there appears the letter ح and in the third verse there appears the letter س . These three letters follow in alphabetical order and appear in the same order of sequence.

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وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا	{Surah Kahaf, verse 46} .
وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا	{Surah Maryam, verse 76}

While the first verse contains the word أَمَلًا, starting with the letter ا, the second verse contains the wordمَّرَدًّا , starting with the letter م . Since the ا appears before the م in the alphabet, the verse with the word أَمَلًا will appear first.

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لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا	{Surah Maryam, verse 62}
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لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا	{Surah Waaqi'ah, verse 25}
لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّابًا	{Surah Naba, verse 35}

The words إِلَّا سَلَامًا in the first verse starts with the letter ا , the word تَأْثِيمًا in the second verse starts with the letter ت and the word كِذَّابًا in the third verse starts with the letter ك . These three letters also appear in this respective sequence in the Arabic alphabet.

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سَآتِيكُم مِّنْهَا بِخَبَرٍ أَوْ آتِيكُم بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُونَ	{Surah Naml, verse 7}

The similarity lies in the words بِخَبَرٍ and بِشِهَابٍ قَبَسٍ . While the word خَبَرٍ starts with the letter خ (after the preposition ب), the word شِهَابٍ starts with the letter ش (after the preposition ب). These two letters appear in this respective sequence in the Arabic alphabet.

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فَمَن يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا	{Surah Jinn, verse 9}
أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا	{Surah Jinn, verse 10}

Since these two verses appear one after the other, the word رَّصَدًا is often confused with the word رَشَدًا. Note that in the first verse the word يَسْتَمِعِ contains the letter س , the word شِهَابًا contains the letter ش and the word رَّصَدًا contains the letter ص , all of which follow each other successively in the alphabet.

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وَإِذَا الْجَحِيمُ سُعِّرَتْ	{Surah Takweer, verse 12} .
وَإِذَا الْجَنَّةُ أُزْلِفَتْ	{Surah Takweer, verse 13}
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Note that the word الْجَحِيمُ contains the letter ح after the letter ج , while the word الْجَنَّةُ contains the letter ن after the letter ج and the ج does precede the ن in the alphabet.

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عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ	{Surah Takweer, verse 14}
عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ	{Surah Infitaar, verse 5}

Note that the word أَحْضَرَتْ starts with the letter ا while the word قَدَّمَتْ starts with the letter ق and the ا does precede the ق in the alphabet.

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فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ	{Surah Zilzaal, verse 7} .
وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ	{Surah Zilzaal, verse 8}

Note that the word خَيْرًا starts with the letter خ while the word شَرًّا starts with the letter ش and the خ does precede the ش in the alphabet.

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إِنَّ إِلَيْنَا إِيَابَهُمْ	{Surah Ghaashiya, verse 25}
ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ	{Surah Ghaashiya, verse 26}

Note that the word إِلَيْنَا starts with the letter ا while the word عَلَيْنَا starts with the letter ع and the ا does precede the ع in the alphabet. Furthermore, the word إِيَابَهُمْ starts with the letter ا while the word حِسَابَهُمْ starts with the letter ح and this also follows the alphabetic sequence.

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فَأَمَّا الْإِنسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ	{Surah Fajr, verse 15}
وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ	{Surah Fajr, verse 16}

- The first verse begins with فَأَمَّا , while the second verse begins with وَأَمَّا and ف precedes و in the alphabet.
- Furthermore, the first verse contains the word رَبُّهُ (starting with the letter ر) while the second verse contains the word فَقَدَرَ (starting with the letter ف) and this also follows the alphabetic sequence.
- Also, the first verse ends with the word أَكْرَمَنِ and the second ends with the word أَهَانَنِ . Looking at the letters after the letter ا , note that أَكْرَمَنِ has the letter ك and أَهَانَنِ has the letter ه . This also follows the alphabetic sequence.

Aayaat that Repeatedly Follow the Sequence of the Arabic Alphabet

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا	{Surah Baqarah, verse 119}
إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا	{Surah Ahzaab, verse 45}
إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا	{Surah Faatir, verse 24}
إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا	{Surah Fatah, verse 8}

The sequence in the above four verses is astounding. While the first and third verses are exactly the same, the second and fourth are also exactly the same. After the word أَرْسَلْنَاكَ, the word بِالْحَقِّ appears in the first verse (starting with the letter ب), while it is the word شَاهِدًا (starting with the letter ش) that appears after the word أَرْسَلْنَاكَ in the second verse. The ب appears before the ش in the alphabet. The same applies for the third and fourth verses.

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فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ	{Surah Baqarah, verse 196}
فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللّه	{Surah Nisaa, verse 92}
فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلاَثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ	{Surah Maa'idah, verse 89}
فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَاسَّا	{Surah Mujaadalah, verse 4}

As in the above example, the first and third verses and the second and fourth verses resemble each other. The underlined words follow an alphabetical sequence.

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فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُواْ وَحَاقَ بِهِم مَّا كَانُواْ بِهِ يَسْتَهْزِئُون	{Surah Nahl, verse 34}
وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُون	{Surah Zumar, verse 48}
فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا	{Surah Zumar, verse 51}
وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُون	{Surah Jaathiya, verse 33}

This is similar to the above examples. Here the verses starting with the letter ف will precede those starting with the letter و .

Aayaat that Oppose the Sequence of the Arabic Alphabet

خَتَمَ اللّهُ عَلَى قُلُوبِهمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ	{Surah Baqarah, verse 7}

The sequence of the underlined letters of this verse opposes the sequence of the Arabic alphabet. We have the ق of the word قُلُوبِهمْ coming first, followed by the س of the word سَمْعِهِمْ and then the letter ا of the word أَبْصَارِهِمْ .

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وَلَهُمْ عَذَابٌ عظِيمٌ	{Surah Baqarah, verse 7}
وَلَهُم عَذَابٌ أَلِيمٌ	{Surah Baqarah, verse 10}

Here, the ع in the word عظِيمٌ precedes the ا in the word أَلِيمٌ , which opposes the sequence of the Arabic alphabet.

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إِنَّ الَّذِينَ آمَنُواْ وَالَّذِينَ هَادُواْ وَالنَّصَارَى وَالصَّابِئِينَ	{Surah Baqarah, verse 62}

The words هَادُواْ (beginning with the letter ه), النَّصَارَى (beginning with the letter ن) and وَالصَّابِئِينَ (beginning with the letter ص) oppose the sequence of the Arabic alphabet in their order.

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وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ	{Surah Baqarah, verse 90}
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وَلِلكَافِرِينَ عَذَابٌ أَلِيمٌ	{Surah Baqarah, verse 104}

Here also, the word beginning with the letter م precedes the word beginning with the letter ا , thus opposing the sequence of the Arabic alphabet.

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وَاللّهُ سَرِيعُ الْحِسَابِ	{Surah Baqarah, verse 202}
فَإِنَّ اللّهِ سَرِيعُ الْحِسَابِ	{Surah Aal Imraan, verse 19}
إِنَّ اللّهَ سَرِيعُ الْحِسَابِ	{Surah Aal Imraan, verse 199}

Also contrary to the sequence of the Arabic alphabet, we find the و appearing first, followed by the ف and then the ا .

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كَدَأْبِ آلِ فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ كَذَّبُواْ بِآيَاتِنَا	{Surah Aal Imraan, verse 11}
كَدَأْبِ آلِ فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ كَفَرُواْ بِآيَاتِ اللّهِ	{Surah Anfaal, verse 52}
كَدَأْبِ آلِ فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ كَذَّبُواْ بآيَاتِ رَبِّهِمْ	{Surah Anfaal, verse 54}

The first verse contains the letter ن in the word بِآيَاتِنَا , the second verse contains the letter ل in the word اللّهِ and the third verse contains the letter ر in the word رَبِّهِمْ . The sequence in which these letters appear here oppose that of the Arabic alphabet.

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ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ	{Surah An'aam, verse 151}
ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَذَكَّرُون	{Surah An'aam, verse 152}
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ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ	{Surah An'aam, verse 153}

The underlined word in the first verse contains a ع , the word in the second verse contains a ذ and the underlined word in the third verse contains a ت . The sequence in which these letters appear here oppose that of the Arabic alphabet.

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وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَؤُوسًا	{Surah Bani Israa'eel, verse 83}
وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاء عَرِيضٍ	{Surah HaaMeem Sajdah, verse 51}

Here the letter ك of the word كَانَ appears in the alphabet after the letter ف in the word فَذُو .

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حَتَّى إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ	{Surah Kahaf, verse 85}
حَتَّى إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ	{Surah Kahaf, verse 90}
حَتَّى إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ	{Surah Kahaf, verse 93}

After the letter م in the word مَغْرِبَ there appears the letter غ and in the word مَطْلِعَ there appears the letter ط . Thereafter, there appears the letter ب at the beginning of the word بَيْنَ . The sequence in which these letters appear here oppose that of the Arabic alphabet.

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وَاذْكُرْ فِي الْكِتَابِ مُوسَى	{Surah Maryam, verse 51}
وَاذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ	{Surah Maryam, verse 54}
وَاذْكُرْ فِي الْكِتَابِ إِدْرِيسَ	{Surah Maryam, verse 56}
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There appears the letter م and in the word مُوسَى , the letter س and in the word إِسْمَاعِيلَ and the letter د and in the word إِدْرِيسَ . The sequence in which these letters appear oppose that of the Arabic alphabet.

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وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ	{Surah Ankaboot, verse 7}
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ	{Surah Ankaboot, verse 9}
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُم مِّنَ الْجَنَّةِ غُرَفًا	{Surah Ankaboot, verse 58}

Note that the letter ك (after the letters ل and ن) in the word لَنُكَفِّرَنَّ , the letter د in the word لَنُدْخِلَنَّهُمْ and the letter ب in the word لَنُبَوِّئَنَّهُم all oppose the sequence in which they appear in alphabet.

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يُطَافُ عَلَيْهِم بِكَأْسٍ مِن مَّعِينٍ	{Surah Saaffaat, verse 45}
يُطَافُ عَلَيْهِم بِصِحَافٍ مِّن ذَهَبٍ وَأَكْوَابٍ	{Surah Zukhruf, verse 71}
وَيُطَافُ عَلَيْهِم بِآنِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا	{Surah Insaan, verse 15}

Note that the letter ك (after the letter ب) in the word بِكَأْسٍ, the letter ص in the word بِصِحَافٍ and the letter ا in the word بِآنِيَةٍ all oppose the sequence in which they appear in alphabet.

Aayaat that Follow the Sequence of the Arabic Alphabet and then Oppose it

يَا أَيُّهَا النَّاسُ اعْبُدُواْ رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ	{Surah Baqarah, verse 21}
ثُمَّ عَفَوْنَا عَنكُمِ مِّن بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ	{Surah Baqarah, verse 52}
وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ	{Surah Baqarah, verse 53}
ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ	{Surah Baqarah, verse 56}
خُذُواْ مَا آتَيْنَاكُم بِقُوَّةٍ وَاذْكُرُواْ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ	{Surah Baqarah, verse 63}

Note that while the ت in تَتَّقُونَ in the first verse and the ش in تَشْكُرُونَ in the second verse are in alphabetical order, this order is reversed in the same words in the fourth and fifth verses.

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وَاتَّقُواْ يَوْماً لاَّ تَجْزِي نَفْسٌ عَن نَّفْسٍ شَيْئاً وَلاَ يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلاَ يُؤْخَذُ مِنْهَا عَدْلٌ وَلاَ هُمْ يُنصَرُونَ	{Surah Baqarah, verse 48}
وَاتَّقُواْ يَوْماً لاَّ تَجْزِي نَفْسٌ عَن نَّفْسٍ شَيْئاً وَلاَ يُقْبَلُ مِنْهَا عَدْلٌ وَلاَ تَنفَعُهَا شَفَاعَةٌ وَلاَ هُمْ يُنصَرُونَ	{Surah Baqarah, verse 123}

Note that while the ش in شَفَاعَةٌ and the ع in عَدْلٌ in the first verse are in alphabetical order, this order is then reversed in the same words in the second verse.

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وَادْخُلُواْ الْبَابَ سُجَّداً وَقُولُواْ حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَايَاكُمْ	{Surah Baqarah, verse 58}
وَقُولُواْ حِطَّةٌ وَادْخُلُواْ الْبَابَ سُجَّدًا نَّغْفِرْ لَكُمْ خَطِيئَاتِكُمْ	{Surah A'raaf, verse 161}

Note that while the د in ادْخُلُواْ and the ق in قُولُواْ in the first verse are in alphabetical order, this order is then reversed in the same words in the second verse.

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إِنَّ اللّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يَشْكُرُونَ	{Surah Baqarah, verse 243}
وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ	{Surah Naml, verse 73}
إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ	{Surah Ghaafir, verse 61}

While the first verse starts with إِنَّ , the second starts with وَإِنَّ and the third again with just إِنَّ . Furthermore, the word أَكْثَرَ النَّاسِ has the letter ن and the word أَكْثَرَهُمْ has the letter ه . Thereafter, the word أَكْثَرَ النَّاسِ appears again.

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وَاللّهُ لاَ يَهْدِي الْقَوْمَ الظَّالِمِينَ	{Surah Taubah, verse 19}
وَاللّهُ لاَ يَهْدِي الْقَوْمَ الْكَافِرِينَ	{Surah Taubah, verse 37}
وَاللّهُ لاَ يَهْدِي الْقَوْمَ الظَّالِمِينَ	{Surah Taubah, verse 109}

The sequence of the letters in the above example is ظ , ك and then ظ .

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وَلَئِن قُتِلْتُمْ فِي سَبِيلِ اللّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ	{Surah Aal Imraan, verse 157}
وَلَئِن مُّتُّمْ أَوْ قُتِلْتُمْ لإِلَى الله تُحْشَرُونَ	{Surah Aal Imraan, verse 158}

While the first verse appears with the ق in قُتِلْتُمْ first and then the م in مُتُّمْ , the second verse has the opposite.

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وَلَـكِنَّ أَكْثَرَهُمْ لاَ يَعْلَمُونَ	{Surah A'raaf, verse 131}
وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ	{Surah A'raaf, verse 187}
وَلَـكِنَّ أَكْثَرَهُمْ لاَ يَعْلَمُونَ	{Surah Anfaal, verse 34}

After the word أَكْثَر , we have the word هُمْ followed by the word النَّاس and then the word هُمْ again.

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وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ	{Surah Yusuf, verse 21}
وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يَشْكُرُونَ	{Surah Yusuf, verse 38}
وَلَـكِنَّ أَكْثَرَهُمْ لاَ يَعْلَمُونَ	{Surah Yusuf, verse 40}

After the word النَّاس in the above verses, we have the word يَعْلَمُونَ (with the letter ع) followed by the word يَشْكُرُونَ (with the letter ش), which opposes the alphabetical order. Thereafter, the word يَعْلَمُونَ appears which again conforms to the alphabet.

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وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ	{Surah Yusuf, verse 68}
وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يُؤْمِنُونَ	{Surah Ra'd, verse 1}
وَلَـكِنَّ أَكْثَرَهُمْ لاَ يَعْلَمُونَ	{Surah Nahl, verse 38}
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After the word النَّاسِ in the above verses, we have the word يَعْلَمُونَ (with the letter ع) followed by the word يُؤْمِنُونَ (with the letter ء), which conforms to the alphabet. Thereafter, the word يَعْلَمُونَ appears again, which opposes the alphabetical order.

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وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ	{Surah Zumar, verse 49}
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ	{Surah Ghaafir, verse 57}
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ	{Surah Ghaafir, verse 59}
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ	{Surah Ghaafir, verse 61}

These verses have been included here because of their similarities with each other.

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وَاللّٰهُ لاَ يَهْدِي الْقَوْمَ الظَّالِمِينَ	{Surah Taubah, verse 19}
وَاللّٰهُ لاَ يَهْدِي الْقَوْمَ الْفَاسِقِينَ	{Surah Taubah, verse 24}
وَاللّٰهُ لاَ يَهْدِي الْقَوْمَ الْكَافِرِينَ	{Surah Taubah, verse 37}
وَاللّٰهُ لاَ يَهْدِي الْقَوْمَ الْفَاسِقِينَ	{Surah Taubah, verse 80}
وَاللّٰهُ لاَ يَهْدِي الْقَوْمَ الظَّالِمِينَ	{Surah Taubah, verse 109}

The words الظَّالِمِينَ , الْفَاسِقِينَ and الْكَافِرِينَ in the first three verses follow the alphabetical sequence. The alphabetical sequence is then reversed from the third to the fifth verses.

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إِنَّ الَّذِينَ آمَنُواْ وَهَاجَرُواْ وَجَاهَدُواْ <u>بِأَمْوَالِهِمْ</u> وَأَنفُسِهِمْ <u>فِي سَبِيلِ اللّٰه</u>	{Surah Anfaal, verse 72}
الَّذِينَ آمَنُواْ وَهَاجَرُواْ وَجَاهَدُواْ <u>فِي سَبِيلِ</u> اللّٰهِ <u>بِأَمْوَالِهِمْ</u> وَأَنفُسِهِمْ	{Surah Taubah, verse 20}
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The similarity in these verses is whether the words **بِأَمْوَالِهِمْ وَأَنفُسِهِمْ** appear before the words **فِي سَبِيلِ اللّه** or afterwards. In the first verse, **بِأَمْوَالِهِمْ** (starting with a **ب**) appears first, followed by **فِي سَبِيلِ اللّه** (starting with a **ف**). This follows the alphabetical sequence. This alphabetical sequence is however reversed in the second verse.

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قُلْ هَلْ مِن شُرَكَائِكُم مَّن يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ	{Surah Yunus, verse 34}
قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَهْدِي إِلَى الْحَقِّ	{Surah Yunus, verse 35}
أَمَّن يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ	{Surah Naml, verse 63}
أَمَّن يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُه	{Surah Naml, verse 64}

In the first verse, the word **يَبْدَأُ** appears with a **ب** , while the second verse contains the word **يَهْدِي** with a **ه** . This conforms with the alphabetical sequence. On the other hand, the word **يَهْدِيكُمْ** appears in the third verse with a **ه** , while the fourth verse contains the word **يَبْدَأُ** with a **ب** , contrary to the alphabetical sequence.

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لَقَدْ وُعِدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِن قَبْلُ	{Surah Mu'minoon, verse 83}
لَقَدْ وُعِدْنَا هَذَا نَحْنُ وَآبَاؤُنَا مِن قَبْلُ	{Surah Naml, verse 68}

The first verse has the word **نَحْنُ** before the word **هَذَا** , while the second verse has the word **هَذَا** before the word **نَحْنُ** . The first verse therefore conforms with the alphabetical sequence, while the second does not.

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وَجَاء رَجُلٌ مِّنْ أَقْصَى الْمَدِينَةِ يَسْعَى	{Surah Qasas, verse 20}
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وَجَاء مِنْ أقصَى الْمَدِينَةِ رَجُلٌ يَسْعَى	{Surah Yaaseen, verse 20}

After the word وَجَاء in the first verse, there appears the word رَجُلٌ , followed by the word مِنْ (which conforms with the alphabetical sequence). This is however, reversed in the second verse, where the word مِنْ precedes the word رَجُلٌ .

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يَقُولُ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا	{Surah Saba, verse 31}
قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا	{Surah Saba, verse 32}
وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا	{Surah Saba, verse 33}

The words اسْتُضْعِفُوا (with the letter ض after the letters است) and اسْتَكْبَرُوا (with the letter ك after the letters است) are in alphabetical sequence in the first verse. This alphabetical sequence is then reversed in the second verse and then restored to its sequence in the third verse.

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Aayaat that Twice Contradict the Sequence of the Arabic Alphabet

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءلُون	{Surah Saaffaat, verse 27}
فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءلُون	{Surah Saaffaat, verse 50}
وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءلُون	{Surah Toor, verse 25}
فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَاوَمُون	{Surah Qalam, verse 30}

While the first verse starts with the letter و , the second starts with the letter ف (which contradicts the alphabetical sequence). Thereafter, the same reverse sequence appears in the third and fourth verses.

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إِلاَّ الَّذِينَ تَابُواْ وَأَصْلَحُواْ وَبَيَّنُواْ فَأُوْلَـئِكَ أَتُوبُ عَلَيْهِمْ	{Surah Baqarah, verse 160}
إِلاَّ الَّذِينَ تَابُواْ مِن بَعْدِ ذَلِكَ وَأَصْلَحُواْ فَإِنَّ الله غَفُورٌ رَّحِيمٌ	{Surah Aal Imraan, verse 89}
إِلاَّ الَّذِينَ تَابُواْ وَأَصْلَحُواْ وَاعْتَصَمُواْ بِاللّهِ وَأَخْلَصُواْ دِينَهُمْ لِلّه	{Surah Nisaa, verse 146}
إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ	{Surah Noor, verse 5}

After the word تَابُواْ , there appears the letter و in the first verse and the letter م in the second verse (which contradicts the alphabetical sequence). The same appears thereafter in the third and fourth verses.
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Aayaat that Twice Conform to the Sequence of the Arabic Alphabet and Thereafter Contradict it Twice

وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلاَ يَنفَعُهُمْ	{Surah Baqarah, verse 102}
قُلْ أَتَعْبُدُونَ مِن دُونِ اللّهِ مَا لاَ يَمْلِكُ لَكُمْ ضَرًّا وَلاَ نَفْعًا	{Surah Maa'idah, verse 76}
قُلْ أَنَدْعُو مِن دُونِ اللّهِ مَا لاَ يَنفَعُنَا وَلاَ يَضُرُّنَا	{Surah An'aam, verse 71}
قُل لاَّ أَمْلِكُ لِنَفْسِي نَفْعًا وَلاَ ضَرًّا	{Surah A'raaf, verse 188}
وَيَعْبُدُونَ مِن دُونِ اللّهِ مَا لاَ يَضُرُّهُمْ وَلاَ يَنفَعُهُمْ	{Surah Yunus, verse 18}
قُل لاَّ أَمْلِكُ لِنَفْسِي ضَرًّا وَلاَ نَفْعًا	{Surah Yunus, verse 49}
وَلاَ تَدْعُ مِن دُونِ اللّهِ مَا لاَ يَنفَعُكَ وَلاَ يَضُرُّكَ	{Surah Yunus, verse 106}
لاَ يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلاَ ضَرًّا	{Surah Ra'd, verse 16}

The underlined words in the above verses have an extraordinary sequence. While the letters ض and ن follow the alphabetical sequence in the fist two verses, this sequence is reversed in the third and fourth verses, then restored in the fifth and sixth verses and again reversed in the last two verses.

Addition and Omission of Letters and Words

أُولَـئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ	{Surah Baqarah, verse 39}
فَأُوْلَـئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ	{Surah Baqarah, verse 81}

Note that the second verse has the additional letter **ف** .

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أُولَـئِكَ هُمُ الْخَاسِرُون	{Surah Baqarah, verse 27}
فَأُوْلَـئِكَ هُمُ الْخَاسِرُونَ	{Surah Baqarah, verse 121}

Here again, the second verse has the additional letter **ف** .

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أُوْلَـئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُوْلَـئِكَ هُمُ الْمُفْلِحُون	{Surah Baqarah, verse 5}
أُولَـئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَـئِكَ هُمُ الْمُهْتَدُونَ	{Surah Baqarah, verse 157}
أُولَـئِكَ الَّذِينَ صَدَقُوا وَأُولَـئِكَ هُمُ الْمُتَّقُونَ	{Surah Baqarah, verse 177}

All the above verses have the word **أُوْلَـئِكَ** appearing twice, first without the letter و and then with it.

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أُولَـئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ	{Surah Baqarah, verse 257}
فَأُوْلَـئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ	{Surah Baqarah, verse 275}
وَأُوْلَـئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ	{Surah Aal Imraan, verse 116}
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In the above three verses, the word **أُولَـئِكَ** has neither a **ف** or a **و** in the first verse, then has a **ف** in the second and a **و** in the third, which conforms with the alphabetical sequence.

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مَنْ آمَنَ تَبْغُونَـهَا عِوَجًا	{Surah Aal Imraan, verse 99}
مَنْ آمَنَ بِهِ وَتَبْغُونَـهَا عِوَجًا	{Surah A'raaf, verse 86}

Note that the second verse has the additional words بِهِ و .

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وَذَلِكَ الْفَوْزُ الْمُبِينُ	{Surah An'aam, verse 16}
ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ	{Surah Jaathiya, verse 30}

The second verse has the additional word **هُوَ**.

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الْيَوْمَ تُجْزَوْنَ عَذَابَ الْـهُونِ	{Surah An'aam, verse 93}
فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْـهُون	{Surah Ahqaaf, verse 20}

The second verse begins with the additional letter **ف**.

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فَاسْتَعِذْ بِاللّـهِ إِنَّـهُ سَمِيعٌ عَلِيمٌ	{Surah A'raaf, verse 200}
فَاسْتَعِذْ بِاللَّـهِ إِنَّـهُ هُوَ السَّمِيعُ الْعَلِيمُ	{Surah HaaMeem Sajdah, verse 36}

The second verse has the additional word **هُوَ**.

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إِنَّ رَبَّكُمْ لَرَؤُوفٌ رَّحِيم	{Surah Nahl, verse 7}
فَإِنَّ رَبَّكُمْ لَرؤُوفٌ رَّحِيمٌ	{Surah Nahl, verse 47}

The second verse begins with the additional letter **ف**.

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إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ	{Surah Ambiyaa عليهم السلام, verse 92}
وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ	{Surah Mu'minoon, verse 52}

The second verse begins with the additional letter **و**.

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إِنَّكَ لَا تُسْمِعُ الْمَوْتَى وَلَا تُسْمِعُ الصُّمَّ الدُّعَاء	{Surah Naml, verse 80}
فَإِنَّكَ لَا تُسْمِعُ الْمَوْتَى وَلَا تُسْمِعُ الصُّمَّ الدُّعَاء	{Surah Room, verse 52}

The second verse begins with the additional letter **ف**.

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وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ	{Surah Dhaariyaat, verse 19}
وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ * لِّلسَّائِلِ وَالْمَحْرُوم	{Surah Ma'aarij, verses 24,25}

The second verse contains the additional word **مَّعْلُومٌ** after the word **حَقٌّ**.

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فَأَزَلَّـهُمَا الشَّيْطَانُ	{Surah Baqarah, verse 36}
فَوَسْوَسَ لَـهُمَا الشَّيْطَانُ	{Surah A’raaf, verse 20}
فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ	{Surah TaaHaa, verse 120}

There are eight letters before the word الشَّيْطَانُ in the first verse, nine in the second verse and then eight again in the third.

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وَبَشِّرِ الَّذِين آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ أَنَّ لَـهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْـهَارُ كُلَّمَا رُزِقُواْ مِنْـهَا مِن ثَمَرَةٍ رِّزْقاً قَالُواْ هَـذَا الَّذِي رُزِقْنَا مِن قَبْلُ وَأُتُواْ بِهِ مُتَشَابِهاً وَلَـهُمْ فِيـهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَهُمْ فِيـهَا خَالِدُونَ	{Surah Baqarah, verse 25}
لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الأَنْـهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللّهِ	{Surah Aal Imraan, verse 15}
وَالَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْـهَارُ خَالِدِينَ فِيهَا أَبَدًا لَّهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَنُدْخِلُهُمْ ظِـلاًّ ظَلِيلاً	{Surah Nisaa, verse 57}

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إِنَّ اللّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوه	{Surah Aal Imraan, verse 51}
وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوه	{Surah Maryam, verse 36}
إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ	{Surah Zukhruf, verse 64}

Although all three verses begin with the word إِنَّ , the first verse also has the letter و, while the third verse has the word هُوَ .

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وَلأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ فَمَن كَفَرَ بَعْدَ ذَلِكَ مِنكُمْ	{Surah Maa'idah, verse 12}
فَأَثَابَهُمُ اللّهُ بِمَا قَالُواْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا	{Surah Maa'idah, verse 85}
لَهُمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا	{Surah Maa'idah, verse 119}

While the second verse has the additional words خَالِدِينَ فِيهَا , the third verse has the additional words خَالِدِينَ فِيهَا أَبَدًا .

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وَقَالُواْ إِنْ هِيَ إِلاَّ حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ	{Surah An'aam, verse 29}
إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ	{Surah Mu'minoon, verse 37}
وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ	{Surah Jaathiyah, verse 24}

After the word الدُّنْيَا , the second verse has the additional words نَمُوتُ وَنَحْيَا and the third verse has even more, viz. the words وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ .

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اللّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاء وَيَقَدِرُ	{Surah Ra'd, verse 26}
إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاء وَيَقْدِرُ	{Surah Bani Israa'eel, verse 30}
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وَيْكَأَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاء مِنْ عِبَادِهِ وَيَقْدِرُ	{Surah Qasas, verse 82}
اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاء مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ	{Surah Ankaboot, verse 62}

Whereas the first verse has the word اللّهُ , the second has the words إِنَّ رَبَّكَ . Thereafter, the third verse adds the words مِنْ عِبَادِهِ , while the fourth adds the word لَهُ at the end.

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وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ حُسْنًا	{Surah Ankaboot, verse 8}
وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ حَمَلَتْهُ	{Surah Luqmaan, verse 14}
وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ إِحْسَانًا	{Surah Ahqaaf, verse 15}

After the word بِوَالِدَيْهِ , the first verse has a 4 letter word, the second verse has a 5 letter word and the third verse has a 6 letter word.

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يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ	{Surah Ankaboot, verse 56}
قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ	{Surah Zumar, verse 10}
قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ	{Surah Zumar, verse 53}

While the first verse has the word يَا عِبَادِيَ, the second verse has the addition of قُلْ يَا عِبَادِ and the third verse has a letter extra in قُلْ يَا عِبَادِيَ .

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Aayaat that Have Fewer and then even Fewer Words or Letters

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ وَاخْتِلاَفِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنفَعُ النَّاسَ وَمَا أَنزَلَ اللّهُ مِنَ السَّمَاء مِن مَّاء فَأَحْيَا بِهِ الأرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ الْمُسَخِّرِ بَيْنَ السَّمَاء وَالأَرْضِ لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ	{Surah Baqarah, verse 164}
إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ وَاخْتِلاَفِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُوْلِي الألْبَابِ	{Surah Aal Imraan, verse 190}

The second verse contains fewer words than the first. To prevent confusion, a person should not stop after reciting the words اللَّيْلِ وَالنَّهَارِ, but should continue reciting.

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فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلاَ عَادٍ فَلا إِثْمَ عَلَيْهِ إِنَّ اللّهَ غَفُورٌ رَّحِيم	{Surah Baqarah, verse 173}
فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِّإِثْمٍ فَإِنَّ اللّهَ غَفُورٌ رَّحِيم	{Surah Maa'idah, verse 3}
فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلاَ عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيم	{Surah An'aam, verse 145}
فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلاَ عَادٍ فَإِنَّ اللّهَ غَفُورٌ رَّحِيمٌ	{Surah Nahl, verse 115}

The first verse has more letters than the others. In the first verse, the letter ف appears before the phrase فَلا إِثْمَ عَلَيْهِ . Therefore, the phrase إِنَّ اللّهَ will not be preceded by a ف . On the other hand, the other
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verses do not have the letter ف before the phrase إِنَّ اللّهَ. Therefore, the phrase إِنَّ اللّهَ will be preceded by a ف and recited as فَإِنَّ اللّهَ and فَإِنَّ رَبَّكَ.

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إِنَّ اللّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يَشْكُرُونَ	{Surah Baqarah, verse 243}
وَلَـكِنَّ اللّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ	{Surah Baqarah, verse 251}
وَاللّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ	(Surah Aal Imraan, verse 152)
وَاللّهُ ذُو فَضْلٍ عَظِيمٍ	{Surah Aal Imraan, verse 174}

Note that the words decrease from the first to the fourth verses. Furthermore, the words يَشْكُرُونَ , الْعَالَمِينَ and الْمُؤْمِنِينَ follow the alphabetical sequence, while the last verse does not.

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يَا أَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيراً وَنِسَاء	{Surah Nisaa, verse 1}
هُوَ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا	{Surah A'raaf, verse 189}
خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا	{Surah Zumar, verse 6}

Note that the verses get shorter from the first to the third.

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إِن يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ	{Surah Nisaa, verse 133}
إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ	{Surah Ibraheem, verse 19}
إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ	{Surah Faatir, verse 16}
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Note that only the first verse contains the extra phrase أَيُّهَا النَّاسُ .

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كَذَٰلِكَ نُفَصِّلُ الآيَاتِ لِقَوْمٍ يَعْلَمُونَ	{Surah A'raaf, verse 32}
وَنُفَصِّلُ الآيَاتِ لِقَوْمٍ يَعْلَمُونَ	{Surah Taubah, verse 11}
يُفَصِّلُ الآيَاتِ لِقَوْمٍ يَعْلَمُونَ	{Surah Yunus, verse 5}

Note that all the verses end with the phrase لِقَوْمٍ يَعْلَمُونَ and something has been omitted from each one of them. While the letter و has been omitted from the first verse, the word كَذَٰلِكَ has been omitted from the second verse and both the letter و as well as the word كَذَٰلِكَ have been omitted from the third verse.

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إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ	{Surah Anfaal, verse 2}
الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ	{Surah Hajj, verse 35}
وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ	{Surah Zumar, verse 45}

Note that underlined words get shorter from verse to verse.

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وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنْ عِندِنَا	{Surah Ambiyaa, verse 84}
وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنَّا	{Surah Saad, verse 43}

The first verse contains more letters than the second with the extra word عِند .

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Aayaat that Have Fewer Letters at the Beginning, Extra at the End and then Those that are Vice Versa

قَالَ يَا وَيْلَتَا أَعَجَزْتُ	{Surah Maa'idah, verse 31}
قَالَتْ يَا وَيْلَتَى أَأَلِدُ	{Surah Hood, verse 72}

The first verse begins with a three letter word and ends with a five letter word, while the second verse begins and ends with four letter words.

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وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ	{Surah Baqarah, verse 33}
وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ	{Surah Noor, verse 29}

While the first verse has a short beginning and a long ending, the second verse is the opposite.

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إِذْ يُرِيكَهُمُ اللّهُ	{Surah Anfaal, verse 43}
وَإِذْ يُرِيكُمُوهُمْ	{Surah Anfaal, verse 44}

While the first verse has a short beginning and a long ending, the second verse is the opposite.

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إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعْدَ اللّهِ حَقًّا	{Surah Yunus, verse 4}
إِلَى اللّهِ مَرْجِعُكُمْ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	{Surah Hood, verse 44}
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While the first verse has a shorter beginning than the second, it also contains the extra word **جَمِيعًا** , which the second verse does not have.

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أَلَمْ يَرَوْاْ إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاء	{Surah Nahl, verse 79}
أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ	{Surah Mulk, verse 19}

While the first verse has a short beginning and a long ending, the second verse is the opposite.

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الَّذِينَ يُظَاهِرُونَ مِنكُم مِّن نِّسَائِهِم	{Surah Mujaadalah, verse 2}
وَالَّذِينَ يُظَاهِرُونَ مِن نِّسَائِهِمْ	{Surah Mujaadalah, verse 3}

While the first verse has a short beginning and a long ending with the addition of the word منكم , the second verse is the opposite.

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إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ	{Surah Shu'araa, verse 70}
إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ	{Surah Saaffaat, verse 85}

The second verse has a longer ending with the addition of the word **مَاذَا.**

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طسم * تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ	{Surah Shu'araa, verse 1,2}
طس تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُّبِينٍ	{Surah Naml, verse 1}
طسم * تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ	{Surah Qasas, verse 1,2}

Note that while the second verse has the letter م less at the beginning, it has a longer ending than the other two verses.

Aayaat that Have Extra Letters at the Beginning, Less at the End and then Those that are Vice Versa

وَلَمْ أَكُن بِدُعَائِكَ رَبِّ شَقِيًّا	{Surah Maryam, verse 4}
عَسَى أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا	{Surah Maryam, verse 48}

The beginning of the first verse has an extra letter ك in the word بِدُعَائِكَ and no letter ى in the word رَبِّ , which appears at the end of the verse. Conversely, the second verse does not have the extra letter ك in the word بِدُعَاء and an extra letter ى in the word رَبِّي, which appears at thereafter.

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قَدْ أَفْلَحَ مَن تَزَكَّى	{Surah A'la, verse 14}
قَدْ أَفْلَحَ مَن زَكَّاهَا	{Surah Shams, verse 9}

While the first verse has an extra letter ت at the beginning of the word تَزَكَّى , the second verse has an extra ها at the end of the word زَكَّاهَا .

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إِنَّ رَبَّكُمُ اللّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ فِي سِتَّةِ أَيَّامٍ	{Surah A'raaf, verse 45}
إِنَّ رَبَّكُمُ اللّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ فِي سِتَّةِ أَيَّامٍ	{Surah Yunus, verse 3}
الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ	{Surah Furqaan, verse 59}
اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّام	{Surah Sajdah, verse 4}

While the first two verses have the extra words إِنَّ رَبَّكُمُ at the beginning, the second two verses have the extra words وَمَا بَيْنَهُمَا afterwards.

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وَهُوَ الَّذِي جَعَلَكُمْ خَلاَئِفَ الأَرْضِ	{Surah An'aam, verse 165}
هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ	{Surah Faatir, verse 39}

While the first verse has an extra letter و at the beginning of the verse, the second verse has the extra word فِي after the word خَلَائِفَ.

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قُلْ أَطِيعُواْ اللّهَ وَالرَّسُولَ فإِن تَوَلَّوْاْ	{Surah Aal Imraan, verse 32}
وَأَطِيعُواْ اللّهَ وَأَطِيعُواْ الرَّسُولَ وَاحْذَرُواْ فَإِن تَوَلَّيْتُمْ	{Surah Maa'idah, verse 92}

While the first verse has the extra word قُلْ at the beginning of the verse, the second verse has extra words at the end.

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وَمِنْ آنَاء اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَى	{Surah TaaHaa, verse 130}
وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُود	{Surah Qaaf, verse 40}
وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُوم	{Surah Toor, verse 49}
وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا	{Surah Insaan, verse 26}

The first verse has the extra word آنَاء before the word اللَّيْلِ and therefore only has the word فَسَبِّحْ afterwards and not the word فَسَبِّحْهُ . On the other hand, the other verses do not have the extra word آنَاء
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before the word اللَّيْلِ and therefore have the word فَسَبِّحْهُ (with the extra letter ہ).

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لاَ تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ وَلاَ تَحْزَنْ عَلَيْهِمْ وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ	{Surah Hijr, verse 88}
وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ	{Surah Shu'araa, verse 215}

While the beginning of the first verse is longer, the ending of the second verse is longer.

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كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ	{Surah Hajj, verse 22}
كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّذِي كُنتُم بِهِ تُكَذِّبُونَ	{Surah Sajdah, verse 20}

While the first verse has the extra words مِنْ غَمٍّ at the beginning, the second verse has extra words at the end.

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أَلَمْ تَعْلَمْ أَنَّ اللّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ وَمَا لَكُم مِّن دُونِ اللّهِ مِن وَلِيٍّ وَلاَ نَصِيرٍ	{Surah Baqarah, verse 107}
إِنَّ اللّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ يُحْيِي وَيُمِيتُ وَمَا لَكُم مِّن دُونِ اللّهِ مِن وَلِيٍّ وَلاَ نَصِيرٍ	{Surah Taubah, verse 116}
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While the first verse has the extra words أَلَمْ تَعْلَمْ at the beginning, the second verse has the extra words يُحْيِـي وَيُمِيتُ afterwards.

Aayaat that Have Either More or Less Letters than their Counterparts

فَإِنَّ اللهَ غَنِيٌّ عَنِ الْعَالَمِينَ	{Surah Aal Imraan, verse 97}
إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ	{Surah Ankaboot, verse 6}

While the first verse has the extra letter ف at the beginning, the second verse has the extra letter ل afterwards.

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فَإِنَّ اللّهَ لَغَنِيٌّ حَمِيدٌ	{Surah Ibraheem, verse 8}
وَإِنَّ اللَّهَ لَهُوَ الْغَنِيُّ الْحَمِيد	{Surah Hajj, verse 64}

While the first verse has the extra letter ف at the beginning, the second verse has the extra words هُو and ال afterwards.

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فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ	{Surah Luqmaan, verse 12}
إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ	{Surah Luqmaan, verse 26}

While the first verse has the extra letter ف at the beginning, the second verse has the extra words هُو and ال afterwards.

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قَالُواْ يَا لُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُواْ إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَلاَ يَلْتَفِتْ مِنكُمْ أَحَدٌ	{Surah Hood, verse 81}
فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلاَ يَلْتَفِتْ مِنكُمْ أَحَد	{Surah Hijr, verse 65}
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While the first verse has many extra words before the word فَأَسْرِ , the second verse has the extra words وَاتَّبِعْ أَدْبَارَهُمْ afterwards.

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فَأُوْلَـئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالآخِرَةِ	{Surah Baqarah, verse 217}
أُولَـئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالآخِرَةِ	{Surah Aal Imraan, verse 22}

While the first verse has the extra letter ف at the beginning, the second verse has the extra word الَّذِينَ afterwards.

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وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي إِنَّكُم مُّتَّبَعُونَ	{Surah Shu'araa, verse 52}
فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُم مُّتَّبَعُونَ	{Surah Dukhaan, verse 23}

While the first verse has the extra words وَأَوْحَيْنَا إِلَى مُوسَى at the beginning, the second verse has the extra word لَيْلًا afterwards.

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فَإِن تَابُواْ وَأَقَامُواْ الصَّلاَةَ وَآتَوُاْ الزَّكَاةَ فَخَلُّواْ سَبِيلَهُمْ	{Surah Taubah, verse 5}
فَإِن تَابُواْ وَأَقَامُواْ الصَّلاَةَ وَآتَوُاْ الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ	{Surah Taubah, verse 11}

The first verse has the only words فَخَلُّواْ سَبِيلَهُمْ after the words وَآتَوُاْ الزَّكَاةَ . The second verse, however, has several more words after وَآتَوُاْ الزَّكَاةَ.
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وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُمْ	{Surah Baqarah, verse 54}
وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللّهَ يَأْمُرُكُمْ	{Surah Baqarah, verse 67}
وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا	{Surah Maa'idah, verse 20}
وَإِذْ قَالَ مُوسَى لِقَوْمِهِ اذْكُرُواْ	{Surah Ibraaheem, verse 6}
وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ لِمَ تُؤْذُونَنِي	{Surah Saff, verse 5}

The first third and fifth verses all have the extra word **يَا قَوْمِ** after the word **لِقَوْمِهِ** .

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يَا أَيُّهَا الَّذِينَ آمَنُواْ كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى	{Surah Baqarah, verse 178}
كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ	{Surah Baqarah, verse 180}
يَا أَيُّهَا الَّذِينَ آمَنُواْ كُتِبَ عَلَيْكُمُ الصِّيَامُ	{Surah Baqarah, verse 183}
كُتِبَ عَلَيْكُمُ الْقِتَالُ	{Surah Baqarah, verse 216}

The first and third verses have the additional phrase **يَا أَيُّهَا الَّذِينَ آمَنُواْ** .

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وَلَقَدْ أَنزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلاَّ الْفَاسِقُونَ	{Surah Baqarah, verse 99}
لَقَدْ أَنزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ	{Surah Ambiyaa, verse 10}
وَلَقَدْ أَنزَلْنَا إِلَيْكُمْ آيَاتٍ مُّبَيِّنَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ	{Surah Noor, verse 34}
لَقَدْ أَنزَلْنَا آيَاتٍ مُّبَيِّنَاتٍ	{Surah Noor, verse 46}
وَقَدْ أَنزَلْنَا آيَاتٍ بَيِّنَاتٍ	{Surah Mujaadalah, verse 5}
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The first third and fifth verses all have the extra letter و at the beginning.

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وَمَا يَأْتِيهِم مِّن رَّسُولٍ	{Surah Hijr, verse 11}
مَا يَأْتِيهِم مِّن ذِكْرٍ	{Surah Ambiyaa, verse 2}
وَمَا يَأْتِيهِم مِّن ذِكْرٍ	{Surah Shu'araa, verse 5}
مَا يَأْتِيهِم مِّن رَّسُولٍ	{Surah Yaaseen, verse 30}
وَمَا يَأْتِيهِم مِّن نَّبِيٍّ	{Surah Zukhruf, verse 7}

The first third and fifth verses all have the extra letter و at the beginning.

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أَلَمْ يَرَوْاْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ مَّكَّنَّاهُمْ فِي الأَرْضِ	{Surah An'aam, verse 6}
أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِنِهِمْ	{Surah TaaHaa, verse 128}
أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِنِهِم	{Surah Sajdah, verse 26}
أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنْ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لاَ يَرْجِعُونَ	{Surah Yaaseen, verse 31}

The first and fourth verses start with أَلَمْ يَرَوْاْ and also has extra word مِن before قَبْلِهِم. Then, the second, third and fourth verses have the extra words مِّنْ الْقُرُونِ .

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وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَحْسَنُ أَثَاثًا وَرِئْيًا	{Surah Maryam, verse 74}
وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هَلْ تُحِسُّ مِنْهُم	{Surah Maryam, verse 98}
وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُم	{Surah Qaaf, verse 36}

The above verses do not begin with the words وَلَقَد .

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فَمَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَاْ عَلَيْكُم بِوَكِيلٍ	{Surah Yunus, verse 108}
مَّنِ اهْتَدَى فَإِنَّمَا يَهْتَدي لِنَفْسِهِ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلاَ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى	{Surah Bani Israa'eel, verse 15}
فَمَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَن ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ	{Surah Naml, verse 92}

The first verse has an extra letter ف at the beginning, while the third verse has several extra words.

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Aayaat that Differ from Other Similar Aayaat

فَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ	{Surah Baqarah, verse 38}
وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ	{Surah Baqarah, verse 62}
وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ	{Surah Baqarah, verse 112}

The first verse has the letter ف at the beginning, while the other two verses have the letter و .

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إِنَّ اللّهَ لاَ يُحِبِّ الْمُعْتَدِينَ	{Surah Baqarah, verse 190}
إِنَّ اللّهَ لاَ يُحِبُّ الْمُعْتَدِينَ	{Surah Maa'idah, verse 87}
إِنَّهُ لاَ يُحِبُّ الْمُعْتَدِينَ	{Surah A'raaf, verse 55}

The first two verses have the words إِنَّ اللّهَ at the beginning, while the third verse has the word إِنَّهُ.

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وَلَـكِنَّ اللّهَ يَفْعَلُ مَا يُرِيدُ	{Surah Baqarah, verse 253}
إِنَّ اللّهَ يَحْكُمُ مَا يُرِيدُ	{Surah Maa'idah, verse 1}
إِنَّ اللّهَ يَفْعَلُ مَا يُرِيدُ	{Surah Hajj, verse 14}

The last two verses have the words إِنَّ اللّهَ at the beginning, while the first verse has the word وَلَـكِنَّ . Furthermore, the first and third verses have the word يَفْعَلُ , while the second has the word يَحْكُمُ .

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وَاللّهُ عَزِيزٌ ذُو انتِقَامٍ	{Surah Aal Imraan, verse 4}
وَاللّهُ عَزِيزٌ ذُو انْتِقَامٍ	{Surah Maa'idah, verse 95}
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إِنَّ اللّهَ عَزِيزٌ ذُو انْتِقَامٍ	{Surah Ibraaheem, verse 47}

The first two verses start with the words وَاللّه at the beginning, while the third verse has the words إِنَّ اللّه.

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إِنَّ الَّذِينَ كَفَرُواْ لَن تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلاَ أَوْلاَدُهُم مِّنَ اللّهِ شَيْئًا وَأُولَـئِكَ هُمْ وَقُودُ النَّار	{Surah Aal Imraan, verse 10}
إِنَّ الَّذِينَ كَفَرُواْ لَن تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلاَ أَوْلاَدُهُم مِّنَ اللّهِ شَيْئًا وَأُوْلَـئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُون	{Surah Aal Imraan, verse 116}
لَن تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُم مِّنَ اللَّهِ شَيْئًا أُوْلَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ	{Surah Mujaadalah, verse 17}

The first two verses start with the words إِنَّ الَّذِينَ كَفَرُواْ at the beginning, while the third verse does not.

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إِنَّ اللّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا	{Surah Nisaa, verse 94}
فَإِنَّ اللّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا	{Surah Nisaa, verse 128}
فَإِنَّ اللّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا	{Surah Nisaa, verse 135}

The first verse starts with the wordsإِنَّ اللّهَ , while the second and third verses have the words فَإِنَّ اللّهَ at the beginning.

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وَأَخَذْنَ مِنكُم مِّيثَاقًا غَلِيظًا	{Surah Nisaa, verse 21}
وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا	{Surah Nisaa, verse 154}
وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا	{Surah Ahzaab, verse 7}
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The first verse starts with the words وَأَخَذْنَ مِنكُم, while the second and third verses have the words وَأَخَذْنَا مِنْهُم at the beginning.

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فَإِنَّ ذَٰلِكَ مِنْ عَزْمِ الأُمُورِ	{Surah Aal Imraan, verse 186}
إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ	{Surah Luqmaan, verse 17}
إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ الْأُمُورِ	{Surah Shuraa, verse 43}

The first verse starts with the words فَإِنَّ ذَٰلِكَ at the beginning, while the second and third verses starts with the words إِنَّ ذَٰلِكَ and the last verse even has the extra letter ل.

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وَهُم بِالآخِرَةِ كَافِرُونَ	{Surah A'raaf, verse 45}
وَهُم بِالآخِرَةِ هُمْ كَافِرُونَ	{Surah Hood, verse 19}
وَهُم بِالآخِرَةِ هُمْ كَافِرُونَ	{Surah Yusuf, verse 37}
وَهُم بِالآخِرَةِ هُمْ كَافِرُونَ	{Surah HaaMeem Sajdah, verse 7}

Apart from the first verse, all the others have the additional word هُمْ after the word بِالآخِرَةِ .

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ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِيَ أَحْسَنَ وَتَفْصِيلاً لِّكُلِّ شَيْءٍ	{Surah An'aam, verse 154}
وَكَتَبْنَا لَهُ فِي الأَلْوَاحِ مِن كُلِّ شَيْءٍ مَّوْعِظَةً وَتَفْصِيلاً لِّكُلِّ شَيْءٍ	{Surah A'raaf, verse 145}
وَلَـكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلَّ شَيْءٍ	{Surah Yusuf, verse 111}
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While the first two verses have the letter ل at the beginning of the word كُلَّ , the third verse has just the word كُلَّ .

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وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا	{Surah Toor, verse 48}
فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ الْحُوتِ	{Surah Qalam, verse 48}
فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا	{Surah Insaan, verse 24}

While the first verse has the letter و at the beginning, the second two verses start with the letter ف .

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يَبْتَغُونَ فَضْلاً مِّن رَّبِّهِمْ	{Surah Maa'idah, verse 2}

The words مِّن رَّبِّهِمْ appears only in this verse. Other similar verses have words like مِّن رَّبِّكُمْ , من الله etc.

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فَلَوْلاَ فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ	{Surah Baqarah, verse 64}
وَلَوْلاَ فَضْلُ اللّهِ عَلَيْكُمْ وَرَحْمَتُه	{Surah Nisaa, verse 83}
وَلَوْلاَ فَضْلُ اللّهِ عَلَيْكَ وَرَحْمَتُهُ	{Surah Nisaa, verse 113}
وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ	{Surah Noor, verse 10}
وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ	{Surah Noor, verse 14}
وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ	{Surah Noor, verse 20}
وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ	{Surah Noor, verse 21}
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While the first verse starts with the letter ف, the others all start with the letter و . Furthermore, all apart from the third verse have the word **عَلَيْكُمْ** , while the third verse has the word **عَلَيْكَ** .

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وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّه	{Surah Ankaboot, verse 61}
وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ	{Surah Luqmaan, verse 25}
وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ	{Surah Zumar, verse 38}
وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيم	{Surah Zukhruf, verse 9}

The first verse has the extra phrase وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ , while the fourth verse ends with خَلَقَهُنَّ الْعَزِيزُ الْعَلِيم .

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فَلاَ يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلاَ هُمْ **يُنصَرُونَ**	{Surah Baqarah, verse 86}
لاَ يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلاَ هُمْ **يُنظَرُون**	{Surah Baqarah, verse 162}
لاَ يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلاَ هُمْ **يُنظَرُونَ**	{Surah Aal Imraan, verse 88}
فَلاَ يُخَفَّفُ عَنْهُمْ وَلاَ هُمْ **يُنظَرُونَ**	{Surah Nahl, verse 85}

While the first verse has the words وَلاَ هُمْ **يُنصَرُونَ** , the rest of the verses end with the words وَلاَ هُمْ **يُنظَرُون** . Furthermore, the first and last verses start with the letter ف , while the others do not. The last verse also does not have the word الْعَذَابُ .

Different from the verses above is the verse:

{Surah Faatir, verse 36}

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Aayaat that Start and End in a Like Manner, but Differ in Between

ثُمَّ إِلَيْهِ تُرْجَعُونَ	{Surah Baqarah, verse 28}
وَإِلَيْهِ تُرْجَعُونَ	{Surah Baqarah, verse 245}
وَإِلَيْهِ يُرْجَعُونَ	{Surah Aal Imraan, verse 83}
ثُمَّ إِلَيْه يُرْجَعُونَ	{Surah An'aam, verse 36}

While the first and the fourth verses start with the word **ثُمَّ** , the second and third verses start with the letter **و** . Furthermore, the first and second verses end with the word **تُرْجَعُونَ** , while the third and fourth verses end with the word **يُرْجَعُونَ** .

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وَقَالُواْ اتَّخَذَ اللّهُ وَلَدًا سُبْحَانَهُ بَل لَّهُ مَا فِي السَّمَاوَاتِ وَالأَرْضِ كُلٌّ لَّهُ قَانِتُونَ	{Surah Baqarah, verse 116}
قَالُواْ اتَّخَذَ اللّهُ وَلَدًا سُبْحَانَهُ هُوَ الْغَنِيُّ	{Surah Yunus, verse 68}
وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا * لَقَدْ جِئْتُمْ شَيْئًا إِدًّا	{Surah Maryam, verses 88,89}
وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُّكْرَمُونَ	{Surah Ambiyaa, verse 26}

The first and the fourth verses have more words. The second verse does not start with the letter **و** and the third verse does not have the word **سُبْحَانَهُ** . Furthermore, the first two verses have the phrase **اتَّخَذَ اللّهُ** , while the second two have the phrase **اتَّخَذَ الرَّحْمَنُ** .

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وَاللّهُ رَؤُوفٌ بِالْعِبَادِ	{Surah Baqarah, verse 207}

وَاللّهُ بَصِيرٌ بِالْعِبَادِ	{Surah Aal Imraan, verse 15}
وَاللّهُ بَصِيرٌ بِالْعِبَادِ	{Surah Aal Imraan, verse 20}
وَاللّهُ رَؤُوفٌ بِالْعِبَادِ	{Surah Aal Imraan, verse 30}

The first and the fourth verses are alike and the second and third verses are alike.

Different from the verses above is the verse:

إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ	{Surah Ghaafir, verse 44}

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وَاللّهُ خَبِيرٌ بِمَا تَعْمَلُونَ	{Surah Aal Imraan, verse 153}
وَاللّهُ بِمَا تَعْمَلُونَ بَصِيرٌ	{Surah Aal Imraan, verse 156}
واللّهُ بَصِيرٌ بِمَا يَعْمَلُونَ	{Surah Aal Imraan, verse 163}
وَاللّهُ بِمَا تَعْمَلُونَ خَبِيرٌ	{Surah Aal Imraan, verse 180}

Although the first and the fourth verses are alike and the second and third verses are alike, the sequence of words differ.

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فَلَن تَجِدَ لَهُ نَصِيرًا	{Surah Nisaa, verse 52}
فَلَن تَجِدَ لَهُ سَبِيلاً	{Surah Nisaa, verse 88}
فَلَن تَجِدَ لَهُ سَبِيلاً	{Surah Nisaa, verse 143}
وَلَن تَجِدَ لَهُمْ نَصِيرًا	{Surah Nisaa, verse 145}

The first and the fourth verses end with the word نَصِيرًا , while the second and third verses end with the word سَبِيلاً . However, the fourth verse has the word لَهُمْ and not لَهُ .

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وَهُوَ اللَّطِيفُ الْخَبِيرُ	{Surah An'aam, verse 103}
إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ	{Surah Hajj, verse 63}
إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ	{Surah Luqmaan, verse 16}
وَهُوَ اللَّطِيفُ الْخَبِيرُ	{Surah Mulk, verse 14}

The first and the fourth verses are alike and the second and third verses are also alike. Different from the verses above is the verse:

إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا	{Surah Ahzaab, verse 34}

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وَمَا خَلَقْنَا السَّمَاوَاتِ وَالأَرْضَ وَمَا بَيْنَهُمَا إِلاَّ بِالْحَقِّ	{Surah Hijr, verse 85}
وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ	{Surah Ambiyaa, verse 16}
وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا	{Surah Saad, verse 27}
وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ	{Surah Dukhaan, verse 38}
مَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ	{Surah Ahqaaf, verse 3}

The second and third verses have the word السَّمَاء , while the others have the word السَّمَاوَاتِ .

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فَسِيحُواْ فِي الأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُواْ أَنَّكُمْ غَيْرُ مُعْجِزِي اللّهِ	{Surah Taubah, verse 2}
وَإِن تَوَلَّيْتُمْ فَاعْلَمُواْ أَنَّكُمْ غَيْرُ مُعْجِزِي اللّهِ	{Surah Taubah, verse 3}

The underlined portions of the above verses are very alike except that the first begins with the letter و , while the second begins with the letter ف .

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فَآتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ذَلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ	{Surah Room, verse 38}
وَمَا آتَيْتُم مِّن رِّبًا لِّيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِندَ اللَّهِ وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُوْلَئِكَ هُمُ الْمُضْعِفُونَ	{Surah Room, verse 39}

The first verse starts with the letter ف, has the word وَأُوْلَئِكَ (with the letter و) and ends with the word الْمُفْلِحُونَ . On the other hand, the second verse starts with the letter و, has the word فَأُوْلَئِكَ (with the letter ف) and ends with the word الْمُضْعِفُونَ .

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وَلَئِنِ اتَّبَعْتَ أَهْوَاءهُم بَعْدَ الَّذِي جَاءكَ مِنَ الْعِلْمِ	{Surah Baqarah, verse 120}
وَلَئِنِ اتَّبَعْتَ أَهْوَاءهُم مِّن بَعْدِ مَا جَاءكَ مِنَ الْعِلْمِ	{Surah Baqarah, verse 145}
وَلَئِنِ اتَّبَعْتَ أَهْوَاءهُم بَعْدَ مَا جَاءكَ مِنَ الْعِلْمِ	{Surah Ra'd, verse 37}

While the first verse has the word الَّذِي after the word بَعْدَ, the second and third verses have the word مَا (in alphabetical sequence). Furthermore, the second verse has the extra word من before the word بَعْدَ , while the other two verses do not.

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فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُواْ لَهُ سَاجِدِينَ	{Surah Hijr, verse 29}
ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ	{Surah Sajdah, verse 9}
فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ	{Surah Saad, verse 72}

The first and third verses have extra letters in the words فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ and have the word رُّوحِي . The second verse has less letters at the beginning and contains the word رُّوحِهِ .

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وَلَقَدْ جَاءتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُـشْرَى قَالُواْ سَلاَمًا قَالَ سَلاَمٌ	{Surah Hood, verse 69}
إِذْ دَخَلُواْ عَلَيْهِ فَقَالُواْ سَلامًا قَالَ إِنَّا مِنكُمْ وَجِلُونَ	{Surah Hijr, verse 52}
إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُّنكَرُونَ	{Surah Dhaariyaat, verse 25}

While the first and third verses have the word سَلاَمًا as well as the word سَلاَمٌ , the second verse has the word سَلاَمًا only.

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فَلَهُ عَذَابٌ أَلِيمٌ	{Surah Baqarah, verse 178}
وَلَهُ عَذَابٌ مُّهِينٌ	{Surah Nisaa, verse 14}
فَلَهُ عَذَابٌ أَلِيمٌ	{Surah Maa'idah, verse 94}

While the first and third verses are the same, the second verse starts with the letter و and has the word مُّهِينٌ .

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فَسَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيم	{Surah Hood, verse 39}
سَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ	{Surah Hood, verse 93}
فَسَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ	{Surah Zumar, verse 40}

While the first and third verses are the same, the second verse is different.

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فَمَن كَانَ مِنكُم مَّرِيضًا	{Surah Baqarah, verse 184}
وَمَن كَانَ مَرِيضًا	{Surah Baqarah, verse 185}
فَمَن كَانَ مِنكُم مَّرِيضًا	{Surah Baqarah, verse 196}

While the first and third verses are the same, the second verse is different.

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إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ	{Surah Baqarah, verse 180}
إِذَا حَضَرَ <u>أَحَدَهُمُ</u> الْمَوْتُ	{Surah Nisaa, verse 18}
إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ	{Surah Maa'idah, verse 106}
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While the first and third verses are the same, the second verse is different.

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إِنَّ اللّٰهَ عَلِيمٌ بِذَاتِ الصُّدُورِ	{Surah Aal Imraan, verse 119}
وَاللّٰهُ عَلِيمٌ بِذَاتِ الصُّدُورِ	{Surah Aal Imraan, verse 154}
إِنَّ اللّٰهَ عَلِيمٌ بِذَاتِ الصُّدُورِ	{Surah Maa'idah, verse 7}

While the first and third verses are the same, the second verse is different. Then there are the following verses that begin with the word إِنَّهُ :

إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ	{Surah Hood, verse 5}
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ	{Surah Faatir, verse 38}
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ	{Surah Zumar, verse 7}
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ	{Surah Shura , verse 24}
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ	{Surah Mulk, verse 13}

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وَكَانَ اللّٰهُ عَلَى كُلِّ شَيْءٍ مُّقِيتًا	{Surah Nisaa, verse 85}
وَكَانَ اللّٰهُ عَلَى ذٰلِكَ قَدِيرًا	{Surah Nisaa, verse 133}
وَكَانَ اللّٰهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا	{Surah Ahzaab, verse 27}
وَكَانَ اللّٰهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا	{Surah Fatah, verse 21}

Unlike the rest, the second verse has fewer words.

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قُلْ إِنَّ هُدَى اللّٰهِ هُوَ الْهُدَى	{Surah Baqarah, verse 120}
قُلْ إِنَّ الْهُدَى هُدَى اللّٰه	{Surah Aal Imraan, verse 73}
قُلْ إِنَّ هُدَى اللّٰهِ هُوَ الْهُدَى	{Surah An'aam, verse 71}
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While the first and third verses are the same, the second verse is different.

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لاَ جَرَمَ أَنَّـهُمْ فِي الآخِرَةِ هُمُ الأَخْسَرُونَ	{Surah Hood, verse 22}
لاَ جَرَمَ أَنَّـهُمْ فِي الآخِرَةِ هُمُ الْخَاسِرونَ	{Surah Nahl, verse 109}
وَهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ	{Surah Naml, verse 5}

The first and second verses have the word أَنَّـهُمْ , while the third has the word وَهُمْ. Furthermore, the first and third verses have the word الأَخْسَرُونَ , while the second has the word الْخَاسِرونَ .

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قُلْ إِنِّيَ أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ	{Surah An'aam, verse 15}
إِنِّيَ أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ	{Surah Yunus, verse 15}
قُلْ إِنِّيَ أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ	{Surah Zumar, verse 13}

The first and third verses have the extra word قل at the beginning.

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قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَـهُكُمْ إِلَهٌ وَاحِدٌ	{Surah Kahaf, verse 110}
قُلْ إِنَّمَا يُوحَى إِلَيَّ أَنَّمَا إِلَـهُكُمْ إِلَهٌ وَاحِدٌ	{Surah Ambiyaa, verse 108}
قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَـهُكُمْ إِلَهٌ وَاحِدٌ	{Surah HaaMeem Sajdah, verse 6}

The first and third verses contain the extra phrase أَنَا بَشَرٌ مِّثْلُكُمْ .
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وَاللَّهُ سَمِيعٌ عَلِيمٌ	{Surah Noor, verse 21}
وَاللَّهُ وَاسِعٌ عَلِيمٌ	{Surah Noor, verse 32}
وَاللَّهُ سَمِيعٌ عَلِيمٌ	{Surah Noor, verse 60}

While the first and third verses are the same, the second verse has the word **وَاسِعٌ** rather than **سَمِيعٌ**.

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إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا	{Surah Muhammad ρ, verse 12}
لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ	{Surah Fatah, verse 5}
يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ وَمَن يَتَوَلَّ	{Surah Fatah, verse 17}

The second verse has the extra words **خَالِدِينَ فِيهَا** .

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وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى	{Surah Najm, verse 13}
لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى	{Surah Najm, verse 32}
وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ	{Surah Takweer, verse 23}

The first and third verses have the extra letter و at the beginning and the extra letter ه in the word رَآهُ .

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إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّاتِ النَّعِيمِ	{Surah Qalam, verse 34}
إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ	{Surah Mursalaat, verse 41}
إِنَّ لِلْمُتَّقِينَ مَفَازًا	{Surah Naba, verse 31}

The first and third verses have the extra letter ل in the word لِلْمُتَّقِينَ .

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وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ	{Surah Kaafiroon, verse 3}
وَلَا أَنَا عَابِدٌ مَّا عَبَدتُّمْ	{Surah Kaafiroon, verse 4}
وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ	{Surah Kaafiroon, verse 5}

The first and third verses are alike and have more letters than the second verse.

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ثُمَّ لاَ تَجِدُواْ لَكُمْ وَكِيلاً	{Surah Bani Israa'eel, verse 68}
لاَ تَجِدُواْ لَكُمْ عَلَيْنَا بِهِ تَبِيعًا	{Surah Bani Israa'eel, verse 69}
ثُمَّ لاَ تَجِدُ لَكَ عَلَيْنَا نَصِيراً	{Surah Bani Israa'eel, verse 75}
ثُمَّ لاَ تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلاً	{Surah Bani Israa'eel, verse 86}

The first and fourth verses end with the word وَكِيلاً , but the first, like the second has the extra letter و in the word تَجِدُواْ . Furthermore, the first verse has fewer words than the others.

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Aayaat with Words that Differ in Between

قَالُواْ أَجِئْتَنَا لِنَعْبُدَ اللّهَ وَحْدَه	{Surah A'raaf, verse 70}
قَالُواْ أَجِئْتَنَا لِتَلْفِتَنَا	{Surah Yunus, verse 78}
قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا	{Surah TaaHaa, verse 57}
قَالُوا أَجِئْتَنَا بِالْحَقِّ	{Surah Ambiyaa, verse 55}
قَالُوا أَجِئْتَنَا لِتَأْفِكَنَا عَنْ آلِهَتِنَا	{Surah Ahqaaf, verse 22}

All the above verses apart from the middle verse start with the word **قَالُواْ** . The middle verse appears in the 16th Para, which also starts with the letter ق .

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وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ	{Surah Hajj, verse 58}
وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ	{Surah Hajj, verse 59}
إِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ	{Surah Hajj, verse 60}
وَأَنَّ اللَّهَ سَمِيعٌ بَصِير	{Surah Hajj, verse 61}
وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِير	{Surah Hajj, verse 62}
إِنَّ اللَّهَ لَطِيفٌ خَبِير	{Surah Hajj, verse 63}

The first, second, third and fourth verses all begin with the letter و . The fifth and sixth verses contains the word **أَنَّ** , as opposed to the others with the word **إِنَّ** .

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سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ * إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ	{Surah Saaffaat, verses 79,80}
قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ	{Surah Saaffaat, verse 105}

سَلَامٌ عَلَى إِبْرَاهِيمَ * كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ	{Surah Saaffaat, verses 109,110}
سَلَامٌ عَلَى مُوسَى وَهَارُونَ * إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ	{Surah Saaffaat, verses 120,121}
سَلَامٌ عَلَى إِلْ يَاسِينَ * إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ	{Surah Hajj, verses 130,131}

The third verse has only the word كَذَٰلِكَ and not إِنَّا كَذَٰلِكَ as in the others.

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Linking Aayaat Using Common Words

فَبَدَّلَ الَّذِينَ ظَلَمُواْ قَوْلاً غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُواْ رِجْزاً مِّنَ السَّمَاء بِمَا كَانُواْ يَفْسُقُونَ	{Surah Baqarah, verse 59}
فَبَدَّلَ الَّذِينَ ظَلَمُواْ مِنْهُمْ قَوْلاً غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ السَّمَاء بِمَا كَانُواْ يَظْلِمُونَ	{Surah A'raaf, verse 162}

The first verse has the word يَفْسُقُونَ and فَأَنزَلْنَا, while the second has the word يَظْلِمُون and فَأَرْسَلْنَا. Furthermore, the second verse has the extra word مِنْهُمْ .

Both verses have the common word ظَلَمُواْ (with the letter ظ). The verse with the word يَفْسُقُونَ (with the letter ف) will appear first because the letter ظ (in ظَلَمُواْ) appears before the letter ف (in the word يَفْسُقُونَ).

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أَوَلَمْ يَتَفَكَّرُواْ مَا بِصَاحِبِهِم مِّن جِنَّةٍ	{Surah A'raaf, verse 184}
أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ	{Surah Room, verse 8}

The first verse, the word يَتَفَكَّرُواْ is followed by the word مَا, while in the second verse it is followed by the word فِي .

Both verses have the common word يَتَفَكَّرُواْ (with the letter ف). The verse with the word مَا (with the letter م) will appear first because the letter ف (in يَتَفَكَّرُواْ) appears before the letter م (in the word مَا).

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خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ	{Surah Qalam, verse 43}
خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ذَلِكَ الْيَوْمُ	{Surah Ma'aarij, verse 44}

The first verse, the word ذِلَّةٌ is followed by the word وَقَدْ, while in the second verse it is followed by the word ذَلِكَ.

Both verses have the common word تَرْهَقُهُمْ (with the letter ق). The verse with the word وَقَدْ(with the letter و) will appear first because the letter ق (in تَرْهَقُهُمْ) appears before the letter و (in the word وَقَد).

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وَقَدْ أَضَلُّوا كَثِيراً وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا	{Surah Nooh, verse 24}
وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا	{Surah Nooh, verse 44}

The words that are confused here are ضَلَالًا and تَبَارًا. Both verses have the common word تَزِدِ (with the letter ت). The verse with the word ضَلَالًا (with the letter ض) will appear first because the letter ت (in تَزِدِ) appears before the letter ض (in the word ضَلَالًا).

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إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا	{Surah Insaan, verse 5}
وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا	{Surah Insaan, verse 17}

The words that are confused here are كَافُورًا and زَنجَبِيلًا. Both verses have the common word كَانَ (with the letter ك). The verse with the word كَافُورًا (with the letter ك) will appear first.

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إِنَّ الَّذِينَ فَرَّقُواْ دِينَهُمْ وَكَانُواْ شِيَعًا **لَّسْتَ مِنْهُمْ** فِي شَيْءٍ	{Surah An'aam, verse 159}
مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا **كُلُّ حِزْبٍ** بِمَا لَدَيْهِمْ فَرِحُونَ	{Surah Room, verse 32}

The words that are confused here are **لَّسْتَ مِنْهُمْ** and **كُلُّ حِزْبٍ**. Both verses have the common word **الَّذِينَ**(with the letter ل). The verse with the word **لَّسْتَ مِنْهُمْ**(with the letter ل) will therefore appear first.

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Linking Aayaat Using Common Letters

وَلاَ تَلْبِسُواْ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُواْ الْحَقَّ وَأَنتُمْ تَعْلَمُونَ	{Surah Baqarah, verse 42}
يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنتُمْ تَعْلَمُونَ	{Surah Aal Imraan, verse 71}

The words that are confused here are وَتَكْتُمُواْ (without the letter ن) and وَتَكْتُمُونَ (with the letter ن). Note that the first verse has the word تَلْبِسُواْ (without the letter ن) and will therefore have the word وَتَكْتُمُواْ (also without the letter ن). On the other hand, the second verse has the word تَلْبِسُونَ (with the letter ن) and will therefore have the word وَتَكْتُمُونَ (also with the letter ن).

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وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ	{Surah Furqaan, verse 53}
وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ	{Surah Faatir, verse 12}

After the word فُرَاتٌ in the first verse, there appears the words وَهَذَا , while in the second verse there appears the words سَائِغٌ . The first verse starts with the words وَهُو , which resemble the words وَهَذَا , which appear in the verse.

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وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ	{Surah Saaffaat, verse 48}
وَعِندَهُمْ قَاصِرَاتُ الطَّرْفِ أَتْرَابٌ	{Surah Saad, verse 52}

Since most of the verses in Surah Saaffaat end with the letter ن , the first verse ending with the word عِينٌ will appear first in this Surah. Furthermore, since most of the verses in Surah Saad end with the letter ب , the verse ending with the word أَتْرَابٌ will appear in this Surah.

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فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللّهِ وَكَفَى بِاللّهِ وَكِيلاً	{Surah Nisaa, verse 81}
وَالْمَلآئِكَةُ يَشْهَدُونَ وَكَفَى بِاللّهِ شَهِيدًا	{Surah Nisaa, verse 166}

The word وَكِيلاً appears at the end of the first verse in relation to the word وَتَوَكَّلْ (both of which have the same root word) earlier in the verse and the word شَهِيدًا appears at the end of the second verse in relation to the word يَشْهَدُونَ earlier in the verse.

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فَبِمَا نَقْضِهِم مِّيثَاقَهُمْ لَعنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ وَنَسُواْ حَظًّا مِّمَّا ذُكِّرُواْ بِهِ وَلاَ تَزَالُ	{Surah Maa'idah, verse 13}
أَخَذْنَا مِيثَاقَهُمْ فَنَسُواْ حَظًّا مِّمَّا ذُكِّرُواْ بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ	{Surah Maa'idah, verse 14}

The confusion here reigns over what follows the words مِّمَّا ذُكِّرُواْ بِهِ . The words وَلاَ تَزَالُ appear at the end of the first verse in relation to the words وَنَسُواْ earlier in the verse (both of which start with the letter و) and the word فَأَغْرَيْنَا appears at the end of the second verse in relation to the word فَنَسُواْ earlier in the verse (both of which start with the letter ف).

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ذَلِكَ لِتَعْلَمُواْ أَنَّ اللّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ وَأَنَّ اللّهَ بِكُلِّ شَيْءٍ عَلِيمٌ	{Surah Maa'idah, verse 97}
وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ	{Surah Hujuraat, verse 16}

The words وَأَنَّ اللّهَ بِكُلِّ شَيْءٍ عَلِيمٌ appear at the end of the first verse in relation to the words أَنَّ اللّهَ يَعْلَمُ earlier in the verse (both of which start with the words أَنَّ اللّهَ) and the words وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ appears at the end of the second verse in relation to the words وَاللَّهُ يَعْلَمُ earlier in the verse (both of which start with the words وَاللَّهُ).

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وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَى وَرَبِّي لَتَأْتِيَنَّكُمْ	{Surah Saba, verse 3}
زَعَمَ الَّذِينَ كَفَرُوا أَن لَّن يُبْعَثُوا قُلْ بَلَى وَرَبِّي لَتُبْعَثُنَّ	{Surah Taghaabun, verse 7}

The word لَتَأْتِيَنَّكُمْ appears at the end of the first verse in relation to the word تَأْتِينَا earlier in the verse (both of which have the same root word) and the words لَتُبْعَثُنَّ appears at the end of the second verse in relation to the words لَّن يُبْعَثُوا earlier in the verse (both of which have the same root word).

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وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ	{Surah Shura, verse 37}
الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ	{Surah Najm, verse 32}

The words وَإِذَا مَا appear at the end of the first verse in relation to the words وَالَّذِينَ at the beginning of the verse (both of which start with the letter و) and the words إِلَّا اللَّمَمَ appear at the end of the second verse in relation to the word الَّذِينَ at the beginning of the verse (both of which do not start with the letter و)

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إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمِ نَحْسٍ مُّسْتَمِرٍّ	{Surah Qamar, verse 19}
إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ	{Surah Qamar, verse 31}
إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَّجَّيْنَاهُم بِسَحَرٍ	{Surah Qamar, verse 34}

The fist verse has the word رِيحًا with the letter ر , followed by the word صَرْصَرًا with the letter ص and then the word نَحْسٍ with the letter ح . The letter ر in the word رِيحًا relates to the word أَرْسَلْنَا . Therefore, this verse appears first. Thereafter, comes the verse with the word صَيْحَةً (starting with the letter ص) and then the verse with the word حَاصِبًا (starting with the letter ح). These letters appear in the same sequence as they do in the first verse.

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يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً	{Surah Mujaadalah, verse 12}
أَأَشْفَقْتُمْ أَن تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ	{Surah Mujaadalah, verse 13}

The word صَدَقَاتٍ in the second verse has the letter ت , just like the word أَأَشْفَقْتُمْ at the beginning, which also has the letter ت .

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يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءكُمُ الْمُؤْمِنَاتُ	{Surah Mumtahina, verse 10}
يَا أَيُّهَا النَّبِيُّ إِذَا جَاءكَ الْمُؤْمِنَاتُ	{Surah Mumtahina, verse 12}

The words آمَنُوا and جَاءكُمُ both have the letter م in them and appear in the same verse. The words النَّبِيُّ and جَاءكَ do not have the letter م in them and appear in the same verse.

Ulema are aware of the fact that the word جَاءكُمُ is in the plural, just as the word الَّذِينَ آمَنُوا is in the plural. Similarly, the word النَّبِيُّ is singular, just as the word جَاءكَ is singular. The only exception to this is the verse:

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاء فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ	{Surah Talaaq, verse 1}

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قُلْ إِنَّمَا أَتَّبِعُ مَا يوحَى إِلَيَّ مِن رَّبِّي هَـذَا بَصَآئِرُ مِن رَّبِّكُمْ وَهُدًى وَرَحْمَـةٌ لِّقَوْمٍ يُؤْمِنُونَ	{Surah A'raaf, verse 203}
هَذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ	{Surah Jaathiyah, verse 20}

The first verse has the words مِن رَّبِّي as well as مِن رَّبِّكُمْ . The second verse does not have the words مِن رَّبِّي and therefore does not have the words مِن رَّبِّكُمْ either, but لِلنَّاسِ .

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الَرَ تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُّبِينٍ	{Surah Hijr, verse 1}
طس تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُّبِينٍ	{Surah Naml, verse 1}

The first verse is closer to the beginning of the Qur'aan, where the Qur'aan is referred to as ذَلِكَ الْكِتَابُ (Surah Baqarah, verse 2). This first verse of Surah Hijr will therefore have the word الْكِتَابِ first.

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وَلَلدَّارُ الآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلاَ تَعْقِلُونَ	{Surah An'aam, verse 32}
وَالدَّارُ الآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلاَ تَعْقِلُونَ	{Surah A'raaf, verse 169}
وَلَأَجْرُ الآخِرَةِ خَيْرٌ لِّلَّذِينَ آمَنُواْ وَكَانُواْ يَتَّقُونَ	{Surah Yusuf, verse 57}
وَلَدَارُ الآخِرَةِ خَيْرٌ لِّلَّذِينَ اتَّقَواْ أَفَلاَ تَعْقِلُونَ	{Surah Yusuf, verse 109}
وَلَدَارُ الآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ	{Surah Nahl, verse 30}

It is the word دار that people confuse in the above verses. While in the first two verses it is recited with the Tashdeed (ّ), this is not the case in the fourth and fifth verses. The third verse, on the other hand, does not have the word at all, but has the word أجر .

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قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ * وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِين	{Surah Ambiyaa, verses 69,70}
قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ * فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ	{Surah Saaffaat, verses 96,97}

The first verse has the words وَسَلَامًا and will therefore be followed by وَأَرَادُوا (both beginning with the letter و), whereas the second verse has the word فَأَلْقُوهُ and will hence be followed by the word فَأَرَادُوا (both beginning with the letter ف).

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قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَن تَأْجُرَنِي ثَمَانِيَ حِجَجٍ فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ عِندِكَ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِي إِن شَاء اللَّهُ مِنَ الصَّالِحِينَ	{Surah Qasas, verse 27}
فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَى قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاء اللَّهُ مِنَ الصَّابِرِينَ	{Surah Saaffaat, verse 102}

The word الصَّالِحِينَ appears at the end of the first verse in relation to the word أُنكِحَكَ at the beginning of the verse (both of which contain the letter ح) and the word الصَّابِرِينَ appears at the end of the second verse in relation to the word بَلَغَ at the beginning of the verse (both of which contain the letter ب).

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وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ لِمَ تُؤْذُونَنِي وَقَد تَّعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ	{Surah Saff, verse 5}
وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ	{Surah Saff, verse 7}
سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَن يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ	{Surah Munaafiqoon, verse 6}

The word **الْفَاسِقِينَ** appears at the end of the first verse in relation to the word **مُوسَى** at the beginning of the verse (both of which contain the letter س), the word **الظَّالِمِينَ** appears at the end of the second verse in relation to the word **أَظْلَمُ** at the beginning of the verse (both of which have the same root word) and the word **الْفَاسِقِينَ** appears at the end of the third verse in relation to the word **سَوَاءٌ** at the beginning of the verse (both of which contain the letter س).

The word **الظَّالِمِينَ** appears a few more times in the same Surahs.

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وَأَمْدَدْنَاكُم بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا	{Surah Bani Israa'eel, verse 6}
وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّاتٍ وَيَجْعَل لَّكُمْ أَنْهَارًا	{Surah Nooh, verse 12}

The word **أَمْدَدْنَاكُم** appears in the first verse in relation to the word **جَعَلْنَاكُمْ** afterwards (both of which contain the letters نا) and the word **يَجْعَل لَّكُمْ** has been repeated in the second verse in relation to the word **يُمْدِدْكُمْ** at the beginning of the verse.

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فَسَنُيَسِّرُهُ لِلْيُسْرَى	{Surah Layl, verse 7}
فَسَنُيَسِّرُهُ لِلْعُسْرَى	{Surah Layl, verse 10}

The word **لِلْيُسْرَى** will appear first in the Surah because it is closer to the beginning of the Surah, which begins with the words **وَاللَّيْلِ** (both contain the letter ي).

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أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ	{Surah Baqarah, verse 40}
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ثَمَناً قَلِيلاً وَإِيَّايَ فَاتَّقُونِ	{Surah Baqarah, verse 41}

The word فَارْهَبُونِ appears at the end of the first verse in relation to the word بِعَهْدِكُمْ at the beginning of the verse (both of which contain the letter ه) and the word فَاتَّقُونِ appears at the end of the second verse in relation to the word قَلِيلاً at the beginning of the verse (both of which contain the letter ق).

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فَلاَ تَكُن مِّنَ الْمُمْتَرِينَ	{Surah Aal Imraan, verse 60}

This verse has the word تَكُن in relation to the words كُن فَيَكُونُ in the previous verse. Otherwise, all other similar verses read:

فَلاَ تَكُونَنَّ مِنَ الْمُمْتَرِينَ

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وَلَمَّا بَرَزُواْ لِجَالُوتَ وَجُنُودِهِ قَالُواْ رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ	{Surah Baqarah, verse 250}
لاَ يُكَلِّفُ اللّهُ نَفْسًا إِلاَّ وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لاَ تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلاَ تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلاَ تُحَمِّلْنَا مَا لاَ طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا أَنتَ مَوْلاَنَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ	{Surah Baqarah, verse 286}
وَمَا كَانَ قَوْلَهُمْ إِلاَّ أَن قَالُواْ ربَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ	{Surah Aal Imraan, verse 147}

The first and third verses have the words **وانصُرْنَا** in relation to the words **وَلَمَّا** and **وَمَا كَانَ** , with which these verses begin (all of which begin with the letter و). On the other hand, the second verse has the word **فَانصُرْنَا** (without the letter و) in relation to the beginning of the verse (the words **لاَ يُكَلِّفُ**), which also does not have the letter و .

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وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلّهِ	{Surah Baqarah, verse 193}
وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلّه	{Surah Anfaal, verse 39}

The second verse has the extra word **كُلُّهُ** , which has a Tashdeed (ّ) on the letter ل . This verse appears in the ninth Para of the Qur'aan, the first verse of which contains the letter ل with a Tashdeed (in the word **الَّذِينَ**).

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إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاء سَبِيلاً	{Surah Nisaa, verse 22}
إِنَّهُ كَانَ فَاحِشَةً وَّسَاء سَبِيلاً	{Surah Bani Israa'eel, verse 32}

The first verse has the extra words **وَمَقْتًا** , which contains the letter ت , which appears in many verses before it. Furthermore, it appears in the fourth Para of the Qur'aan, which begins with a word containing the letter ت (لَن تَنَالُواْ الْبِرَّ). In addition to this, the Paras before and after all start with words containing the letter ت (تِلْكَ الرُّسُلُ and وَالْمُحْصَنَاتُ). On the other hand, the verse without the word **وَمَقْتًا** appears in the fifteenth Para.

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يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تُحِلُّواْ شَعَآئِرَ اللّهِ وَلاَ الشَّهْرَ الْحَرَامَ وَلاَ الْهَدْيَ وَلاَ الْقَلآئِدَ وَلا آمِّينَ الْبَيْتَ الْحَرَامَ	{Surah Maa'idah, verse 2}
جَعَلَ اللّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِّلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلاَئِدَ	{Surah Maa'idah, verse 97}

Because of the word لاَ تُحِلُّواْ in the first verse, the verse contains the word لاَ several times. This verse is located in the sixth Para of the Qur'aan, which itself begins with the word لاَ .

The second verse does not contain the word لاَ .

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وَلَا يَسْمَعُ الصُّمُّ الدُّعَاء	{Surah Ambiyaa, verse 45}
وَلَا تُسْمِعُ الصُّمَّ الدُّعَاء	{Surah Naml, verse 80}
وَلَا تُسْمِعُ الصُّمَّ الدُّعَاء	{Surah Room, verse 52}

The word الصُّمّ appears with a *Dhamma* (ُ) on the letter م in the first verse and with a *Fatha* (َ) in the other two verses. To remember this, note that the first word of the first verse above starts with a *Dhamma* (ُ) on the letter ق of the word قُل.

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أُوْلَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ	{Surah Mujaadalah, verse 19}

The word حِزْب appears twice in this verse, first with a *Dhamma* (ُ) on the letter ب and then with a *Fatha* (َ) on the ب . Note that the before the first حِزْب , there appears the word أُوْلَئِكَ , which starts with a *Dhamma* (ُ).

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Linking Aayaat to the Beginning of the Paras

وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا	{Surah Kahaf, verse 56}
وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا	{Surah Kahaf, verse 106}

The letter ذ which appears in the word أُنذِرُوا will be linked to the letter ذ in the word سُبْحَانَ الَّذِي , which appears at the beginning of the fifteenth Para in which the verse is found.

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إِلَى اللّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ	{Surah Maa'idah, verse 105}
ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ	{Surah An'aam, verse 60}
ثُمَّ إِلَى رَبِّهِم مَّرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُواْ يَعْمَلُونَ	{Surah An'aam, verse 108}

All these verses appear in the seventh Para. The first two end with the word تَعْمَلُونَ , while the third ends with the word يَعْمَلُونَ (all containing the letter ع). This relates to the beginning of the Para, which starts with the words وَإِذَا سَمِعُواْ , also containing the letter ع .

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مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا	{Surah Aal Imraan, verse 151}
مَا لَمْ يُنَزِّلْ بِهِ عَلَيْكُمْ سُلْطَانًا	{Surah An'aam, verse 81}
مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا	{Surah A'raaf, verse 33}
مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا	{Surah Hajj, verse 71}

The second verse has the extra word عَلَيْكُمْ (starting with the letter ع), which may be linked to the beginning of the Para, which starts with the words وَإِذَا سَمِعُواْ , also containing the letter ع.

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أَوَلَوْ كَانَ آبَاؤُهُمْ لاَ يَعْقِلُونَ شَيْئاً وَلاَ يَهْتَدُونَ	{Surah Baqarah, verse 170}
أَوَلَوْ كَانَ آبَاؤُهُمْ لاَ يَعْلَمُونَ شَيْئًا وَلاَ يَهْتَدُونَ	{Surah Maa'idah, verse 104}

The first verse has the word يَعْقِلُونَ (containing the letter ق), which may be linked to the beginning of the second Para, which starts with the words سيقول also containing the letter ق . The second verse has the word يَعْلَمُونَ (containing the letter ع), which may be linked to the beginning of the seventh Para, which starts with the words وَإِذَا سَمِعُواْ , also containing the letter ع.

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حَتَّى يَخُوضُواْ فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذًا مِّثْلُهُمْ	{Surah Nisaa, verse 140}
حَتَّى يَخُوضُواْ فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ	{Surah An'aam, verse 68}

After the words حَدِيثٍ غَيْرِهِ , it is the words إِنَّكُمْ إِذًا and وَإِمَّا that are often confused with each other. To remember this, note that the first

verse (with the word إِنَّكُمْ إِذًا) is found in the fifth Para, which begins with the word وَالْمُحْصَنَاتُ , which also has the letter ن in it.

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حَتَّى يَحْكُمَ اللّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ	{Surah A'raaf, verse 87}
حَتَّىَ يَحْكُمَ اللّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ	{Surah Yunus, verse 109}

The two letters ن in the word بَيْنَنَا will be linked to the two letters ن at the beginning of the eighth Para (وَلَوْ أَنَّنَا) in which the verse appears. The word بَيْنَنَا will therefore not appear in the second verse, which appears in the eleventh Para.

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وَلاَ تَضُرُّوهُ شَيْئًا	{Surah Taubah, verse 39}
وَلاَ تَضُرُّونَهُ شَيْئًا	{Surah Hood, verse 57}

The word تَضُرُّونَهُ in the second verse contains the letter ن , which is linked to the word وَمَا مِن (also containing the letter ن), which begins the twelfth Para in which the verse is found. On the other hand, the word تَضُرُّوهُ in the first verse does not contain the letter ن , which is linked to the word وَاعْلَمُواْ (also without the letter ن), which begins the tenth Para in which the verse is found.

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Linking Aayaat by the Sequence of Diacritical Marks

لَيُسْجَنَنَّ	{Surah Yusuf, verse 32}
لَيَسْجُنُنَّهُ	{Surah Yusuf, verse 35}

The letter ي in the first word bears a *Dhamma* (ُ), while the letter ي on the second word bears a *Fatha* (َ). Since these words appear in Surah Yusuf, one should bear in mind that the first of the two words will have the *Dhamma* (ُ) on the letter ي just like the letter ي in the word يُوسُفُ .

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ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ	{Surah Nahl, verse 53}
ثُمَّ إِذَا كَشَفَ الضُّرَّ	{Surah Nahl, verse 54}

The letter ر in the word الضُّرّ has a *Dhamma* (ُ) in the first verse and a *Fatha* (َ) in the second. The first instance with the *Dhamma* (ُ) relates to the *Dhamma* (ُ) on the letter ض in the same word الضُّرّ.

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وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ	{Surah Noor, verse 7}
وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا	{Surah Noor, verse 9}

The letter ة in the word الْخَامِسَةُ has a *Dhamma* (ُ) in the first verse and a *Fatha* (َ) in the second. The first instance with the *Dhamma* (ُ) relates to the *Dhamma* (ُ) on the word سُورَةٌ , which begins the Surah.

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يُرِيدُونَ أَن يُطْفِؤُواْ نُورَ اللّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللّهُ إِلاَّ أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ	{Surah Taubah, verse 32}
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يُرِيدُونَ لِيُطْفِؤُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ	{Surah Saff, verse 8}

The letter ر in the word نُوره has a *Fatha* (َ) in the first verse and a *Kasrah* (ِ) in the second. To remember this, take note of what precedes the common word يُطْفِؤُواْ in both verses. While in the first verse it is preceded by the word أَن (with a *Fatha*), in the second verse it is preceded by the letter لِ , which has a *Kasrah*. This coincides with the diacritical marks on each of the words نُوره .

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إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْمُتَوَسِّمِينَ	{Surah Hijr, verse 75}
إِنَّ فِي ذَلِكَ لآيَةً لِّلْمُؤمِنِينَ	{Surah Hijr, verse 77}
إِنَّ فِي ذَلِكَ لآيَةً لِّقَوْمٍ يَتَفَكَّرُون	{Surah Nahl, verse 11}
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُون	{Surah Nahl, verse 12}
إِنَّ فِي ذَلِكَ لآيَةً لِّقَوْمٍ يَذَّكَّرُونَ	{Surah Nahl, verse 13}
إِنَّ فِي ذَلِكَ لآيَةً لِّقَوْمٍ يَسْمَعُون	{Surah Nahl, verse 65}
إِنَّ فِي ذَلِكَ لآيَةً لِّقَوْمٍ يَعْقِلُونَ	{Surah Nahl, verse 67}
إِنَّ فِي ذَلِكَ لآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ	{Surah Nahl, verse 69}
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ	{Surah Nahl, verse 79}

All the nine verses above appear in the fourteenth Para and the words لآيَاتٍ and لآيَةً common to all of them either bear a *Fatha* (َ) or a *Kasrah* (ِ). To remember the sequence of these diacritical marks as they appear, remember the phrase common to all the verses (إِنَّ فِي ذَلِكَ لآيَةٍ) and then remove the word فِي . You will be left with the phrase:

إِنَّ ذَلِكَ لآيَةٍ

This phrase has nine letters in total. The diacritical marks on each of these nine letters will correspond with the diacritical marks used in each of the above verses (on the words لآيَاتٍ and لآيَةً). This is as follows:
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إِنَّ ذَٰلِكَ لآيَةً

لآيَاتٍ	اِ
لآيَةً	نَ
لآيَةً	ذَ
لَآيَاتٍ	لِ
لآيَةً	كَ
لآيَةً	لَ
لآيَةً	أَ
لآيَةً	يَ
لَآيَاتٍ	ةِ

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{Surah A'raaf, verse 62}	أُبَلِّغُكُمْ رِسَالاَتِ رَبِّي وَأَنصَحُ لَكُمْ
{Surah Hood, verse 34}	وَلاَ يَنفَعُكُمْ نُصْحِي إِنْ أَرَدتُّ أَنْ أَنصَحَ لَكُمْ

The letter ح in the word أَنصَح has a *Dhamma* (ُ) in the first verse and a *Fatha* (َ) in the second. The first instance with the *Dhamma* (ُ) relates to the *Dhamma* (ُ) with which the verse starts (in the word أُبَلِّغُكُمْ). The second instance with the *Fatha* (َ) relates to the *Fatha* (َ) with which the verse starts (in the word وَلاَ).

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و الله ولي التوفيق

Readers are requested to make du'aa for all those well-wishers who were involved in the publication of this book.